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PRESS OF
THE NLW ERA PRINTING COMPANY
LANCASTER, PA.

DRIGGS, JOHN B. *Short Sketches from Oldest America*. Philadelphia: George W. Jacobs & Co. [1905]. 12°, 163 pp., ill.

Notes on the ethnology and folklore of the Eskimo of the Arctic coast of Alaska by a physician and missionary among the natives of Point Hope.

ELLIS, GEORGE W. and MORRIS, JOHN E. *King Philip's War*. Based on the Archives and Records of Massachusetts, Plymouth, Rhode Island and Connecticut, and Contemporary Letters and Accounts. With Bibliographical and Topographical Notes. New York: Grafton Press: [1906.] 12°, xv, 326 pp., ill.

FÖRSTEMANN, ERNST. *Commentary on the Maya Manuscript in the Royal Library of Dresden*. Translated by Miss Selma Wesselhoeft and Miss A. M. Parker. Translation revised by the author. Cambridge, Mass. 1906. (Papers of the Peabody Museum of American Archaeology and Ethnology, Harvard University, Vol. iv, No. 2.) 8°, pp. 49-256, 1 pl.

See Dr Tozzer's appreciation of the work of Dr Förstemann on another page.

FOY, W. *Führer durch das Rautenstrauch-Joest-Museum (Museum für Völkerkunde) der Stadt Cöln*. Preis 50 Pfennig. Cöln: Druck von M. Dumont Schauberg, 1906. 16°, (iv,) 220 + 1 pp., ill.

An excellent and handy catalogue of this museum. Some American objects are described and illustrated.

GEORGE, PAUL. *Das heutige Mexiko und seine Kulturfortschritte*. Beiheft zu den Mitteilungen der Geographischen Gesellschaft (für Thüringen) zu Jena. Jena: Gustav Fischer, 1906. 8°, 133 pp., 34 pl.

JAYNE, CAROLINE FURNESS. *String Figures. A Study of Cat's-cradles in Many Lands*. With an Ethnological Introduction by Alfred C. Haddon. New York: Charles Scribner's Sons, 1906. Roy. 8°, xxii, 407 pp., 17 pl., 867 figs.

JOHNSON, WALTER, and WRIGHT, WILLIAM. *Neolithic Man in North-East Surrey*. With a Chapter on Flint by B. C. Polkinghorne. Cheaper reissue. London: Elliot Stock, 1906. viii, 200 pp.

JORDAN, FRANCIS, JR. *Aboriginal Fishing Stations on the Coast of the Middle Atlantic States*. Philadelphia: [The Author,] 1906. 12°, 45 pp., ill.

A good summary by an enthusiastic student of American archeology.

KIDD, DUDLEY. *Savage Childhood: A Study of Kaffir Children*. London: Adam and Charles Black, 1906. xvi, 314 pp.

KROEBER, A. L. *The Yokuts Language of South Central California*. University of California Publications in American Archaeology and Ethnology, Vol. 2, No. 5, 1906. Roy. 8°, 213 pp.

A linguistic study, with primary attention to morphology, of the Yokuts or Maripsoan family of California. Part I, comprising about half the paper, deals with the Yaudanchi dialect typical of the Foothill half of the family. Part II deals more briefly and comparatively with the Yauelmani dialect representative of the Valley half of the family. Part III discusses the lexical, grammatical, and phonetic relations of the larger divisions of the family and of the forty dialects into which they are subdivided, together with the similarities and dissimilarities of the family as a whole to other families of California. The Yokuts language is of the simple Californian type, but is specially characterized by an elaborate system of vowel mutations, by polysyllabic stems, and by the lack of derivation by affixion.

MOOREHEAD, WARREN K. A Narrative of Explorations in New Mexico, Arizona, Indiana, etc. Together with a Brief History of the Department. (Department of Archæology, Phillips Academy, Bulletin III.) Andover, Mass.: Andover Press, 1906. 8°, 179 pp., 82 fig., and Appendix ("A Brief Description of Flint Ridge," by Gerard Fowke), 11 unnumbered leaves.

PITT-RIVERS, A. LANE-FOX. The Evolution of Culture and Other Essays. Edited by J. L. Myres. With an Introduction by Henry Balfour. Oxford: Clarendon Press, 1906. 12°, xx, 232 pp.

PRUDEN, T. MITCHELL. On the Great American Plateau. Wanderings among Canyons and Buttes, in the Land of the Cliff-Dweller, and the Indian of To-day. New York and London: G. P. Putnam's Sons, 1906. 16°, viii, 243 pp., ill.

We agree entirely with the statement in the announcement that this is "a picturesque account, based upon long acquaintance with, and a careful study of, the history of the great highland country in the southwestern United States, over which lies the romance of the early Spanish explorers and the mystery of the primitive inhabitants."

ROMERO, BELISARIO DIAZ. Tiahuanacu. Estudio de Prehistoria Americana. La Paz: Imprenta de Castillo y C^a, 1906. 8°, 4 ll., 85 pp.

RUTTENBER, E. M. Footprints of the Red Men. Indian Geographical Names in the Valley of Hudson's River, the Valley of the Mohawk, and on the Delaware: Their Location and the Probable Meaning of some of them. [Newburgh, N. Y. ?] Published under the Auspices of the New York State Historical Association, [1906]. 8°, 241 pp., ill.

One of the best books of its kind, by the author of *History of the Indian Tribes of Hudson's River*, a standard work on the New York tribes.

SIRELIUS, U. T. Über die Sperrfischerei bei den Finnisch-Ugrischen Völkern. Eine Vergleichende Ethnographische Untersuchung. Helsingfors: Finnischen Literatur-Gesellschaft, 1906. 4°, 486 p., 607 figs.

THOMAS, N. W. Bibliography of Folk-lore. 1905. London: Published for the Folk-Lore Society by David Nutt, 1906. 8°, 36 pp.

Includes only books and periodicals published in the British Empire during 1905, consequently the Western Hemisphere is dismissed with fifteen titles.

THOMAS, WILLIAM I. *Sex and Society. Studies in the Social Psychology of Sex.* Chicago : University of Chicago Press ; London : T. Fisher Unwin, 1907. 12°, vii, 325 pp.

TOZZER, ALFRED M. *A Comparative Study of the Mayas and the Lacandonones.* New York : The Macmillan Co., 1907. 8°, xxi, 195 pp., 29 pl., 51 fig.

Report of the Fellow in American Archæology of the Archæological Institute of America, 1902-1905. To be reviewed in a subsequent issue.

WOOD, NORMAN B. *Lives of Famous Indian Chiefs from Cofachiqui, the Indian Princess, and Powhatan ; down to and including Chief Joseph and Geronimo. Also an Answer, from the Latest Research, of the Query, Whence came the Indian ? [etc.].* Aurora, Ill. : American Indian Historical Publishing Co., 1906. 8°, 771 pp., ill.

WUNDT, WILHELM. *Völkerpsychologie. Eine Untersuchung der Entwicklungsgesetze von Sprache, Mythos und Sitte. Zweiter Band : Mythos und Religion. Zweiter Teil.* Leipzig : Wilhelm Engelmann, 1906. 8°, viii, 481 pp., figs.

PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE. — Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department of the *American Anthropologist* by sending directly to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages. — EDITOR.]

GENERAL

Beatty (A.) The St. George, or mummies', plays; a study in the protology of the drama. (Trans. Wisc. Acad. Sci., 1906, xv, pt. II, 273-324.) This well-documented and interesting monograph treats of the English "St. George Play," the European ceremonies (summer and winter play), the Australian food (intichiuma) ceremonies, the initiation ceremonies of Australia, Oceania, etc., the American Indian initiation, agricultural and kindred ceremonies. The author sees in the ceremonies of primitive peoples (the attempt by "magic" of man to influence nature), the prototypes of the St. George play (in which there is "the mock struggle or the mock death, now scarcely magic, almost entirely entertaining").

Boman (E.) Hjalmar Stolpe. (J. Soc. Amér. de Paris, 1906, N. S., III, 94-97.) Brief account of scientific activities with list of publications.

Boule (M.) Édouard Piette. (L'Anthropologie, Paris, 1906, XVII, 214-224, 2 fgs.) Sketch of life and scientific activities of Piette, the distinguished archeologist, well known through his writings on prehistoric man, particularly cave-man in France. The bibliography of his publications appended (ca. 100 titles) shows him to have covered the fields of geology, paleontology, prehistoric archeology and ethnology, anthropology, epigraphy, and literature. A biography of Piette (d. June 5, 1906) was published by Henry Carnoy in 1902.

Buchner (M.) Das Bogenschiessen. (Globus, Brnsschw., 1906, xc, 75-79, 85-90, 12 fgs.) Based partly on experiment. Treats of methods of stretching the bow (English, ancient Greek, Chinese, Japanese, primitive peoples),

methods of arrow-release (critique of Morse's classification), aiming, "drawing up to the ear," etc. B. notes that the bow, as a military weapon, was abolished in China by an imperial edict of July 21, 1905. He suggests its use for exercise in Europe.

Dressler (G.) Fusspfad und Weg geographisch betrachtet. (Mitt. d. Ver. f. Erdk. zu Leipzig, 1905 [1906], 137-239, 8 pl.) Comprehensive study of typical foot-paths and roads (foot and pack roads, — polar, mountain, steppe and desert, bog, forest, etc., — primitive sled and wagon paths, artificial roads, — highways, railroads), their origins (natural, human), distribution over the globe, etc. The *anass-nieda* of the North Asiatic tundra, the Chilean *ladaderas*, the mountain-passes of central Asia and Europe, the thicket-paths of central Africa, the prairie and *llano* ways of the New World, the caravan-roads of the Old World deserts, the swamp-paths of northern Europe, the paths through the primitive forests of South America and the East Indies, etc., the sled-routes of Arctic Siberia, the wagon-paths of old and new Asia, are considered. Also primitive bridges, etc. Paths are older than man, for the animals trod them before him.

Fischer (E.) Die Variationen an Radius und Ulna des Menschen. (Z. f. Morph. u. Anthropol., Stuttgart, 1906, ix, 147-247, 4 pl., 16 fgs.) Treats in detail, with measurements, of variation, length and thickness, form (whole, parts), etc., the radius and ulna in 117 human (25 Badenese, 1 Lapp, 14 African, 6 Australian, 6 Polynesian, 18 Melanesian, 6 Negritos from Philippines, 3 Vedda, 2 Senoi, 9 Burmese, 1 Chinese, 3 Japanese, 6 Fugian, 17 prehistoric European, —

also Neandertal, Spy, Naulette, Krapina), 23 anthropoid (4 gibbon, 2 chimpanzee, 5 gorilla, 12 orang-utan) and 28 lower monkey forearms. The primates show a great range of variation for the whole group and for individual groups; only a greater frequency of this or that characteristic distinguishes one race from the other. The Neandertal man is a species by himself. The lowest characters appear in the Fuegians and Melanesians; then follow Negritos, Australians, Veddas, Senoi. The Negro, except in ulnar curve, is nearer to the European than the others. There is no absolutely "lower" race. The anthropoids are nearer man than the other apes, but no one of them leads the rest.

Frazer (J. G.) Negative magic. (Man, Lond., 1906, 55-56.) Notes that author's theory that "taboo is merely negative magic," has in a certain way been anticipated by Hubert and Mauss in their essay on the general theory of magic published in the seventh volume of *L'Année Sociologique*.

Frédéric (J.) Untersuchungen über die Rassenunterschiede der menschlichen Kopfhare. (Z. f. Morph. u. Anthropol., Stuttgart, 1906, ix, 248-324, 2 pl., 13 figs.) Treats in detail of the anatomical and other characteristics of the hair, grouping, form of follicles, thickness, section, form of papilla, form of roots, glands, *musculi arrectores*, outer sheath, etc., in 1 Japanese, 2 Chinese, 4 Hindus, 1 Tamil, 1 Armenian, 3 Alsations, 1 Badenese, 1 Italian, 1 red Alsation, 1 European, 1 Arab, 1 Gaafri, 1 Abyssinian, 1 Fellah, 4 Negroes, 1 Solomon Islander. In the arrangements of the glands and muscles of the hairs no race-differences are shown. Such differences, however, occur in the form and insertion of the follicles, curvation, cross-section, thickness of skin, hair, etc. According to F., the Vigier-Bloch "crête sémi-circulaire oblique" is not the primary cause of the curvation of the hair and follicles in the negro; the term "woolly hair" is incorrect. Hair-groups of two preponderate with the neotrichs. Groups of 7 are rare, 2-5 being the range in all races.

Höfler (M.) Das Herz als Gebäudrot. (A. f. Anthr., Brnschw., 1906, N. F., v, 263-275, 20 figs.) Treats of symbolic bread, etc., in the form of a heart. As an object of folk-medicinal significance the heart, as the position as votive gift and symbolic bread shows, is connected

with the cult of sacrifice; it represents indeed, one of the "diminished" forms of human sacrifice (*similia similibus*); once devoured hot from the body, it is now eaten in symbolic form, belief in its virtue not, having yet disappeared. H. holds that the two-lobed form of symbolic heart-bread is of Coptic Egyptian origin. From Coptic monks these passed to Italy, thence to Germany.

Kirschmann (A.) The possibility of life in other worlds. (Trans. R. Astron. Soc. Can. 1905, Toronto, 1906, 129-174.) Seeks to disprove the contentions of A. R. Wallace in his recent book, *Man's Place in the Universe*. K. argues that "the cosmologist W. completely abandons the ideas of the evolutionist W."

Lang (A.) *Quæstiones totemicæ*. (Man, Lond., 1906, 51-54.) Replies to Hartland's criticism of L.'s use of Darwin. Thinks nothing can be done but marking time, till the question which of the Australian tribes are the more primitive and which the more advanced is settled satisfactorily.

— The totem taboo and exogamy. (Ibid., 130-131.) Author admits the error of his hypothesis, that "intertotemic marriage is forbidden as part of the totemic taboo." He still holds to Atkinson's primal law theory.

Lasch (R.) Das Marktwesen auf den primitiven Kulturstufen. (Z. f. Socialw., Berlin, 1906, ix, 619-627, 700-715, 764-782.) Valuable and interesting account of markets and kindred institutions and devices among primitive peoples of all parts of the globe. "Silent trade," intertribal exchange, sex aspects of trade (preponderance of women as marketers), character of goods exchanged (food a chief article), choice of marketplace (according to political relations), connection of market and tree-cults, extra-mural markets, development of markets into villages and towns, markets and calendars, days and times of markets, "market-peace," weapon-taboo, market justice and punishments, market taxes, fixing prices, amusements, etc., connected with markets, markets and the merchant profession, means of intercourse, etc. The existence of such an important cultural element, as the invention of market-trade indicates, at a comparatively low stage of civilization, is rather surprising. The moral results of this invention have been very great.

Lejeal (L.) Henri de Saussure. (J.

Soc. d. Amér. de Paris, 1906, N. S., III, 97-99.) Brief sketch of activities and appreciation of chief works. De Saussure (d. 1905) was a "Mexicanist" in particular, the discoverer of the great *teocalli* of Tihuatlan.

Martin (R.) Zur Frage der anthropometrischen Prinzipien und Methoden. (Globus, Brnschw., 1906, XC, 31-33.) Replies to Dr Weissenberg's discussion and critique of the scheme of investigation of the German Anthropological Society.

Mazzarella (G.) Die neuen Methoden der ethnologischen Jurisprudenz. (A. f. Anthr., Brnschw., 1906, N. F., V, 227-243.) Discusses the new methods of ethnological jurisprudence (morphology, stratigraphy, genealogy, psychology, philosophy). The goal of ethnological jurisprudence as a science is "the constitution of an inductive philosophy of law, which shall investigate with methodic exactness the laws governing the evolution of legal life and the various causes which produce them."

Morice (A. G.) La linguistique considérée comme critérium de certitude ethnologique. (Anthropos, Salzburg, 1906, I, 112-125.) Criticizes physical characters, sociological and psychological facts, archeological remains, mythology, etc., as race-criteria, concluding that language, so successful in American ethnology, is the best of all.

Myers (C. S.) Note on the relative variability of modern and ancient, and rural and urban peoples. (Man, Lond., 1906, 24-26.) From craniometrical data concerning the ancient and modern and the rural and urban population of Egypt, Germany and France, M. concludes that "age alone does not produce in a people increased heterogeneity," and also that townfolk are more variable than the inhabitants of country villages.

Papillault (G.) Mon opinion vraie sur un point de morphogénie osseuse. (Bull. Soc. d'Anthrop., de Paris, 1906, 1^{re} S., VII, 68-70.) Corrects inexact interpretations of the author's theory of explanation of skeletal fosses by means of bio-chemic actions exercised by the muscle on the ossification.

Paterson (J. A.) The astronomy of Tennyson. (Trans. R. Astron. Soc. Can. 1905, Toronto, 1906, 112-124.) Author cites numerous passages exhibiting T.'s accurate (far more than mere literary) knowledge of astronomic facts and the-

ories. "He spiritualized astronomy and brought it into poetry. He wove the rough strands of evolution into the golden braid of poetry." Many who rejected Darwin and Huxley listened to him. Tennyson sought accuracy in the use of his metaphors and discarded poems sometimes on account of scientific flaws.

Puccioni (N.) Gli oggetti musicali del Museo Nazionale d' Antropologia. (A. p. l'Antrop., Firenze, 1906, XXXVI, 59-84.) Lists, with brief descriptions, 152 musical instruments, etc. (percussion, stringed, and wind) from various parts of the world—Australia, New Guinea, Viti, New Ireland, New Britain, Tahiti, Java, Sumatra, Nias, Engano, Mentawai Is. (many specimens), Celebes, Africa (many specimens), Asia (Arabians, Ostiaks, Cheremiss, Turkomans, Siamese, Chinese, etc.), South America (Uaupès, Chiriguani, Lenguas, Matacos, Chiamacocos, Caduvei, Miranhas, Caribs, etc.) now in the National Anthropological Museum, Florence—the collection of Ethiopian musical instruments on exhibition at Milan is not included in this account. The Fuegians, Micronesians, and Veddas have been set down as people who do not possess musical instruments, but this question is not settled, and, as the author notes, the Fuegians certainly sing—the women more than the men (with the Australians it is vice-versa).

Read (C. A.) Anthropology at the Universities. (Man, Lond., 1906, 56-59.) Gives the syllabus of the subjects for examination in Anthropology for the diploma recently established at Oxford, and the curriculum in Archeology added by the University of London to the subjects in which degrees may now be taken. See also pp. 85-86, a communication by W. H. L. Duckworth *et al.*

Schmidt (W.) Die moderne Ethnologie. L'ethnologie moderne. (Anthropos, Salzburg, 1906, I, 318-387, 592-643.) Continuation in both German and French of detailed discussion of modern ethnological theories, etc. The chief ethnologists considered are Topinard, Peschel, Broca, Waitz, Tylor, Brinton, Müller (F.), Bastian, Ratzel, Léon de Rosny, Deniker, Ripley, Keane, Winternitz, Schmidt (E.), Martin (R.), Achelis, Post (H.), Vierkandt, etc. S. protests against the denial of individuality to savages, and rightly.

- Thomas** (N. W.). Questionnaire on dolls. (Man, Lond., 1906, 105-106.) Formulates questions under 21 heads, from doll-names to magic uses. Points of contact between dolls and (*a*) magical figurines, (*b*) idols, (*c*) votive offerings, and (*d*) costume figures are especially interesting.
- Verneau** (R.) La XIII^e Session du Congrès international d'Anthropologie et d'Archéologie préhistorique. (L'Anthropologie, Paris, 1906, xvii, 103-142.) Brief account of proceedings, with valuable résumés and notes on papers and discussions at the Thirteenth International Congress of Prehistoric Anthropology and Archeology at Monaco.
- Weissenberg** (S.) Anthropometrische Prinzipien und Methoden. (Globus, Brnschw., 1906, lxxxix, 350-351.) Discusses principles and methods of anthropometry with reference to the scheme of the committee for a physical anthropological investigation of the population of the German Empire.

EUROPE

- Abercromby** (J.) A neolithic "pintadera (?) " from Derbyshire. (Man, Lond., 1906, 69-71, 6 fgs.) Describes briefly a *pintadera* or portable stamp found with three lumps of red ochre in a neolithic cist near the village of Biggin, which contained a human skeleton, a deers-horn hammer-head, a pair of boar-tusks, flint implements, and a small clay vessel suggesting intercourse with southern Europe.
- Alcalde del Rio** (H.) Las pinturas y grabados de las cavernas prehistóricas de la Provincia de Santander. (Portugalia, Porto, 1906, ii, 137-178, 10 pl., 3 fgs.) This valuable article treats of the paintings, engravings, ornamental figures, archeological remains, etc., in the prehistoric caverns of Altamira, Covalanas, Hornos de la Peña, and Castillo. The cavern of Altamira is the type-representative of the prehistoric esthetics of this locality, and one may speak of "the art of Altamira." The cavern of Covalanas marks a great "degeneration" in this art. Hornos de la Peña resembles Altamira much, but has no colored figures. See *Nouvelles Découvertes*.
- Arutinov** (A. A.) Udiniĭ. Materialy dlya antropologii Kavkasa. (Izv. Imp. Obch. Lub. Est., Antr., etc., Moskva, 1905, xxiii, 1-134 + xxxvii, 7 fgs.) Historical and ethnographic sketches of the Uses of the Caucasus, with details of anthropometric measurements of 150

individuals (the total population is *ca.* 8,000). The marriage customs exhibit traces of matriarchy and exogamy. The Udes are rather short and brachycephalic (av. index 86.89, absence of dolich. and sub-dolich.). Bibliography of 36 titles.

- Bloch** (A.) Couleur des cheveux et des yeux de 12,015 Françaises. Taille de 11,704 Françaises et de 491 étrangères (prostituées), d'après le Dr Parent-Duchatelet. (Bull. Soc. d'Anthr. de Paris, 1906, v^e s., vii, 11-24.) Résumés and reproduces from Dr Parent-Duchatelet's *La Prostitution dans la Ville de Paris* (2 vols., 3^e ed., Paris, 1857) data concerning the color of hair and eyes and stature of some 12,000 Parisian prostitutes, inscribed at the Prefecture of the Seine, 1816-1831 (up to 1828 girls of 10-15 were entered, subsequently only those over 15). Black and chestnut hair increases from north (where brown is less predominant) to south in France, blond increasing from south to north (also red) — no great difference of distribution exists for city and country. Gray eyes are most common, then brown and blue, black and red being least frequent (no large differences for town and country). The average statures are for Paris 1.526 mm., sub-prefecture of the Seine 1.553, north division 1.544, central 1.544, south 1.551, towns 1.555, villages 1.541, all France 1.538, foreign 1.565. If there is a real diminution of stature in prostitutes, it is due to the fact of so many of them coming from the poor classes.

- Capitan** (L.) Une couche de silex taillés, usés, sur la terrasse moyenne du Moustier. (Ibid., 65-67.) Describes, from investigations of September, 1905, the succession of strata in the classic "station" of Moustier; also the presence of a layer of worn, worked flints on the middle terrace, the flints of the strata above and below not being worn. The explanation of this intercalation is not present.

- Cardoso** (F.) Castro Laboreiro. Ensaio anthropologico. (Portugalia, Porto, 1906, ii, 179-186, 9 fgs.) Gives results of anthropological measurements (color of skin, hair, eyes, form of face, nose, head, stature, etc.) of 22 men and 16 women from the mountainous region of Castro Laboreiro, to whom in Alto-Minho the name of *Castrejo* is given. This human type is below average stature, swarthy, mesatidolichocephalic,

long-faced with prominent cheek-bones, retreating forehead and marked glabella, microseme, straight-nosed, etc. It is probably identical with the type of the kitchen middens of Mugem.

Cartailhac (E.) Tombe romaine, place Saint-Sernin, à Toulouse. (Bull. Soc. Archéol., Toulouse, 1905, 171-172.) Brief account of Roman tomb probably of fourth century, but subsequently broken into.

— Fouilles du temple de Vénus, à Vendres Hérault, par M. F. Mouret. (Ibid., 172-174, 1 pl.) Notes on ruins of a "temple of Venus" and relics found at Vendres in 1904: copper or bronze implements, fragments of pottery belonging to the first century.

— Analyse de l'ouvrage de M. Déchelette: les vases céramiques ornés de la Gaule romaine. (Ibid., 183-197.) Critical résumé of Déchelette's recent work (1904) on ornamented pottery of Roman Gaul. The manufactures of Graufesenque, Banassac, Lezoux, Montans, etc., are considered; also types, decorative motives.

— A propos des statues menhirs de l'Aveyron et du Tarn. (Ibid., 258-270, 14 figs.) Treats of the Aveyron-Tarn-Hérault series of menhir-statues (Saint-Sernin, Saint-Affrique, Serre-grand, Vabre, etc.), which are in several respects homogeneous. These statues number now 27 in Aveyron and Tarn. They may be related to certain objects (Cretan statuettes, etc.) of the prehistoric culture of the eastern Mediterranean, with which C. compares them.

Clark (E. W.) Roman terra-cotta lamps. (Rec. of Past, Wash., 1906, v, 170-186, 5 figs.) Treats of names (lychnus, lucerna), material, uses (private houses, public buildings, temples, tombs, augury, gifts), types (the Esquiline is the oldest: five classes besides fanciful shapes), subjects represented on lamps (gods, heroes, historical and literary subjects, scenes from the theater, circus, amphitheater, etc., erotic and obscene subjects, animals of all kinds, inanimate objects, geometric, floral designs, etc.), inscriptions and potters' marks.

De Loe (A.) The dolmen of Weris. (Ibid., 116-117, 1 fig.) Note on the old dolmen of Weris, near Barvaux-sur-Ourthe in Belgium, which has belonged to the state since 1882. Another dolmen was uncovered here in 1888. The author thinks them ca. 4000 years old.

— Prehistoric places around Couvin, Belgium. (Ibid., 148-150, 1 fig.) Notes on a collection of flint implements presented to the Royal Museum (Brussels) and the localities where they are found. These two brief articles are translated from the *Bulletin des Musées Royaux*.

Delorme (E.) et **Massip** (M.) Les Emblèmes de l'Inquisition de l'Espagne. (Bull. Soc. Archéol., Toulouse, 1905 [1906], 339-345, 1 fig.) Discusses the nature and origin of the official escutcheon of the Spanish Inquisition. The "square of the sower," is an altered magic square.

Egbert (J. C.) Augustus' altar of peace. (Rec. of Past, Wash., 1906, v, 104-111, 4 figs.) The magnificent picture reliefs "are the first examples of the superb imperial art still further illustrated and glorified by the sculptures on the arches of Titus and Trajan." In these reliefs are found "the primary elements of style of the Roman triumphal art," which finally produced "the continuous method of representation so important in medieval art even down to the time of Michel Angelo."

— Santa Maria Antiqua. (Ibid., 131-137, 6 figs.) Describes an old church of the eighth century, whose ruins now rise between the temple of Castor and the Palatine in the Roman forum, its frescoes, sarcophagi, etc.

Feit (P.) Das deutsche Volksrätsel. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, Heft XIV, 1-33.) Treats of German folk-riddles, their characteristics, distribution, antiquity, survival in literary language, etc. — the riddle is often found incorporated in and with tales, märchen, songs, jests, etc. (Müllenhoff thought that modern riddles were only fragments of old dialogue riddle-songs, "song-duels," and the like). Intentional ambiguity is a special feature of folk-riddles, Low German in particular. *Sui generis* are the gallows riddles. Dr F. urges a collection of Silesian folk-riddles.

Haberlin (Dr.) Gnidelsteine. (Globus, Brnswgw., 1906, LXXXIX, 348-349, 6 figs.) Treats of the so-called "gnidelsteine" (smoothing-stones) still in use on the island of Föhr. They are not of stone, but glass, and not merely employed for "smoothing," but for plugs (e. g., in darning stockings) and for pounding and grinding food, etc. In the historical period the object in question has run through the stages from smoothing-stone to plug, rubber, striker.

Hamy (E. T.) *Les premiers gaulois.* (L'Anthropologie, Paris, 1906, xvii, 1-25, 2 fgs.) This first part of a monograph on the ancient Gauls treats of the skeletons of the tumuli of Beaunois (Auvénay, Méloisey) and Châtillonnais Magny-Lambert, Minot, Savoisy, the great wood of Châtillon). Many skulls are described, with measurements. The "first Gauls" are identical with their barbaric successors in the West up to the beginning of the Middle Ages.

Hedinger (A.) *Das wirkliche Ende der Nephritfrage.* (Globus, Brnschw., 1906, lxxxix, 356-358.) Discusses in particular the recent nephrite finds of Schröder in the Tirol and the find of Heller at Piz Longhin in the Engadine. These and other local finds settle the question in favor of a European origin of the nephritic implements of central Europe.

Hermet (L'Abbé). *La statue-menhir de Frescaty, commune de Lacauze, Tarn.* (Bull. Soc. Archéol., Toulouse, 1905-1906, 270-273, 1 fg.) Brief account of a menhir-statue of Frescaty, of the same type as that of Saint-Sernin. See *Cartailhac* (E.).

Hervé (G.) *Contribution à l'histoire des mégalithes.* (Bull. Soc. d'Anthr. de Paris, 1906, v^e s., vii, 70-73.) Notes on the survival of megalithic cults, as indicated by the megalithic ceremony (addressed to the devil) testified to by one of the witnesses and accomplices in the trial at Nantes in 1440 A.D. of the famous Gilles de Laval, Maréchal de France and Sire de Rays.

Hunger (R.) *Die Schwemmlandküste des Arno. Versuch der Begrenzung eines Küstensaumes nach Innen.* (Mitt. d. Ver. f. Erdk. zu Leipzig, 1905 [1906], 1-135.) Pages 41-51 of this interesting monograph treat of biogeography, settlement, etc. The changes in sea-level, etc., influenced the course of human history in this region, which in early historical times was inhabited by a powerful sea-folk, the Etruscans. Today the only large cities on the coast are Leghorn, Pisa, and Lucca. Improvement in sanitation is now doing much for this coast region.

Jaeger (J.) *Der Schliersee.* (Globus, Brnschw., 1906, lxxxix, 363-367.) Treats geology, topography, and history of Lake Schlier. Some notes on archeology (prehistoric population rare) and ethnology, evidences of sojourn of Ro-

mans, Bajuvari (immigrated in sixth century), *Reihengräber* people, etc.

Jeffers (S. A.) *The birth of Venus: a Greek relief and a renaissance painting.* (Rec. of Past, Wash., 1906, v, 204-213, 2 fgs.) Compares a relief of the birth of Aphrodite, excavated in Rome in 1887 (it dates from ca. 470 B.C.) with Botticelli's painting of the birth of Venus. B's picture is part of the effort of Italian art to free itself from the Middle Ages.

Kahle (B.) *Noch einmal die "Gräber der Wöchnerinnen."* (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, Heft xiv, 59-60.) Cites evidence from the village of Bukedorf in Schaunburg as to "fencing" of the graves of women dying in child-bed. Stepping over such a grave will bring the same fate on the transgressor, in folk-belief.

Kendall (H. G. O.) *Investigations at Knowle farm pit.* (Man, Lond., 1906, 38-41, 3 fgs.) Gives account of investigations of 1904. The pit contains flaked stones of mesolithic (?) age close to surface; an occasional paleolith close beneath the turf; blue white rolled and striated implements in the "dirt"; in a sandy river drift, flakes and many trimmed flints, hammer-stones, some burnt flints, etc.; in ochreous gravel implements, cores, and at the base rolled and unrolled (beautifully made) implements; on chalk large flints.

— A correction and a note on the gloss on flint implements. (Ibid., 115-116, 1 fg.) Submits amended drawing of original figure showing present condition of pit. Doubts that there is connection between the gloss and certain accretions and incrustations.

Kiessling (—) *Darstellungen einer zusammengehörigen Fundgruppe aus Knossos auf Kreta.* (Z. f. Ethnol., Berlin, 1906, xxxviii, 346-347.) Notes on a group of a Cretan goddess with three serpents and two smaller figures of worshipping women. The material is fayence.

Klapper (J.) *Beschwörungsformeln bei Gewinnung der Wünschelrute.* (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, Heft xiv, 51-58.) Cites conjuration formulæ for getting the diviner's rod, from the fifteenth century, Bavarian and Bavarian-Austrian.

Klemenz (P.) *Zum Gebrauche des Artikels vor Orsnamen.* (Ibid., 105-107.) Treats of the use of the article in Silesian place-names, a practice quite old

(*Zum Slegil*, e. g., occurs in 1407). Numerous examples are given.

Knoop (O.) Aberglaube und Brauch aus der Provinz Posen. III. Krankheiten, Tod und Begräbnis; das Leben nach dem Tode. (*Ibid.*, 70-77.) Cites 70 items of superstitious belief and custom relating to diseases, death and burial, life after death, etc., from various localities in the province of Posen.

— Die Freimaurer im Volksglauben. (*Ibid.*, 58-59.) Cites Polish items indicating popular belief in the connection of the Freemasons with the Devil.

Kolb (K.) Einfluss der Rasse und Häufigkeit des Krebses nach dessen Verbreitung im Kanton Bern. (*Dtsche. Vjhrsschr. f. öff. Gesdhtspfl.*, Brnshwg., 1906, xxxviii, 544-562, 2 maps.) Dr K. concludes that other factors than those of race must explain the local variations in the frequency of cancer in Switzerland.

Kollmann (J.) Der Schädel von Kleinkems und die Neandertal-Spy-Gruppe. (*A. f. Anthr.*, Brnshwg., 1906, N. F., v, 208-226, 5 fgs., bibl.) Treats of the skull of Kleinkems (upper part of cranium; neolithic, brachycephalic, index *ca.* 83); the skulls of the Neandertal-Spy group; the relations of the living anthropoids (chimpanzee is nearest) to man, marks of convergence, orthogenesis in human evolution, etc. Dr K. concludes that the *Pithecanthropus* (Du Bois) is not in the direct line of human descent, which was furnished rather by a close relation of the chimpanzee in the Tertiary age; the prominent orbital ridges and retreating foreheads of the Neandertal-Spy group are "extreme forms of variability in the white race and not marks of a special species," — such marks in the anthropoids of to-day, in the *Pithecanthropus*, in Europeans, and Australians, are convergence phenomena, not marks of descent; specialized forms lack phyletic reproductivity, and the physical evolution of man proceeded from a non-specialized (indifferent) form. See *Mieg* (M.).

Kühnau (—.) Zaubermittel gegen Krankheiten und leibliche Schäden, besonders das Versprechen; Sympathie. (*Mitt. d. Schles. Ges. f. Volksk.*, Breslau, 1905, Heft xiv, 86-94.) Cites, from Patschkau and the region thereabout, numerous folk-remedies, charms, etc., against warts, eye troubles, tetter, open

wounds, consumption, erysipelas, toothache, earache, sore breast, etc.

Mehlis (C.) Archäologische Forschungen in der Pfalz. (*Globus*, Brnshwg., 1906, lxxxix, 367-368, 2 fgs.) Treats briefly of the finds (body and ornaments of ladies of older Hallstatt period) in graves at Benzenloch, near Speyerdorf, in 1903, etc. The finds in this region indicate the continuity of the connection between the central Rhine country and the Rhone country from the oldest bronze age to the Hallstatt period.

Mieg (M.) Zwei neue, in der Umgegend von Kleinkems (Baden) und Sierentz (Ober-Elsass) entdeckte neolithische Stationen. (*A. f. Anthr.*, Brnshwg., 1906, N. F., v, 204-207, 1 pl., 1 fg.) Brief account of finds at newly discovered "stations" of Kleinkems (animal bones, worked bones, flints, etc., pottery fragments, human skull and a right metacarpus I.) and Sierentz (animal bones, flints, bone tool, pottery, fragments, etc.) At Kleinkems some bones of the horse (very rare in the stone age pile-dwellings of Switzerland) were found. See *Kollmann*.

Murko (M.) Zur Geschichte des volkstümlichen Hauses bei den Slawen. II Teil. (*Mitt. d. Anthr. Ges. in Wien*, 1906, xxxvi, 92-129, 9 fgs.) Discusses in detail South Slavonic names for the house, and its various parts; Slavonic loan-words from German, particularly those relating to the "High German house"; the table, its names, etc., among the Southern Slavs. In Slavonian the number of German loan-words relating to house-building, house-furniture, etc., is very large, and not insignificant in Croatia and Slavonia, but beyond the Save and the Danube strikingly small. The majority of the Southern Slavs belong to the great culture-area of Central Europe. The influence of the Turks on them may have been to induce "a period of ethnographic recreation and a return to original ethnographic vivacity" (Cvijić), but in some place it has been much greater than is generally believed. Montenegro, the most patriarchal of all, has been least influenced by them.

Nehring (W.) Die russische Volksepik. (*Mitt. d. Schles. Ges. f. Volksk.*, Breslau, 1905, Heft xiv, 33-50.) Treats of the Russian folk-epics, their names (*bylina* "song of the bygone"; *starinā* "song of the past"; *pěsn* or *pěsnja*

"song," *i. e.*, of real things), collectors (Sacharov 1838, Rybnikov 1861, Hilferding 1871, Miller, 1869, etc.), heroes (Ilja or Elias, the cripple of Murom who received a giant's power; Dobrynja Nikitič, who traveled to the Tartar Khan; Michaelo Ivanovič Potok, Dunaj Ivanovič, Stavr Godinov; Alěša Popovič and Curilo Plenkovič; Solovej Budimirovič who came to Kiev from foreign lands and Djuk Stefanovič from India), atmosphere and content ("rough, irregular, without psychological background, rich in words, poor in thoughts," the heroines and heroes have no general-human qualities, exhibit no psychic personalities, only their rough, brutal, physical strength), etc. The language is very simple and little figurative. Reminiscences of well-known tale-motives occur (Joseph and Potiphar's wife, — there is indeed a "Christian-mythological stratum, — Hildebrant and Hadubrant, labors of Hercules, etc.).

Newton (W. M.) Study of the gravel drift. (Man, Lond., 1906, 83–84.) Suggests that the "black seam" represents "undissolved fragments of an old land surface which may have extended over an area of many hundreds of square miles." The enormous coloring matter in solution would account for the strains on flints, etc.

Nouvelles découvertes dans les cavernes de la province de Santander. (L'Anthropologie, Paris, 1906, xvii, 143–149, 4 figs.) Résumé et critique of H. A. del Rio's recent monograph, *Las Pinturas y Grabados de las cavernas prehistóricas de la Provincia de Santander: Altamira, Covalanas, Hornos de la Peña, Castillo* (Santander, 1906; pp. 90). The most important of these new discoveries is the grotto of Castillo, with its many figures painted in red. Del R. ranks as successive phases of cavern art: Preponderance of animal figures, particularly bisons; decadence of animal figures, numerous geometric figures; purely symbolic graphics, disappearance of animal figures. Castillo is Magdalenian. See *Alcalde del Rio*.

Obermaier (H.) Les restes humains quaternaires dans l'Europe centrale. (Ibid., 55–80, 1 fig.) This second part treats of genuine and uncertain Quaternary human remains in Germany and Switzerland. Among the genuine are, in Germany: Taubach and Andernach; in Switzerland: Freudenthal, Kesslerloch.

Lacking sufficient evidence, erroneous, or doubtful, according to O., are, in Germany: "Räuberhöhle" (near Ratibon), Gailenreuth, Ofnet, Heppenloch, Bocksteinhöhle (near Bissingen), Hohlefels, Cannstatt, Moosbach, Mannheim, Seligenstadt, Lahr, Egisheim, Bollweiler, Tagolsheim, Steeten a. Lahn, Neandertal, Buchenloch, "Räuberhöhle" (near Letmathe), Balve, "Bilstein-Höhlen" (near Warstein), Poessneck, Rixdorf; in Switzerland: Schweizersbild. The Swiss paleolithic "stations" are all of the reindeer epoch, Solutrean (Kesslerloch) or Magdalenian (all others). The Taubach "station" is atypic of the warm Mousterian epoch; that of Andernach belongs to the cold Magdalenian.

— Beiträge zur Kenntnis des Quartärs in den Pyrenäen. II. (A. f. Anthr., Brn-schw., 1906, N. F., v, 244–262, 6 figs., map.) Treats of the geological, paleontological, archeological (stations of St Martory, caves of La Tourasse, Montconfort, Tarbe, Marsoulas, Gourdan, — one of the classic "stations," with rich culture-relics, — Gargas, Lorthet, Aurenzan) aspects of the Quaternary in the Garonne region (between Martres and St Bertrand de Comingues), and the Neste-Adour region, between Lannemezan and Orignac.

Peixoto (R.) *Tabulae votivæ*. (Portugalia, Porto, 1906, II, 187–212, II figs.) Treats of numerous *tabulae votivæ*, chiefly of the nineteenth century, in various parts of Portugal.

Piette (É.) Le chevêtre et la sémi-domestication des animaux aux temps pléistocènes. (L'Anthropologie, Paris, 1906, xvii, 27–53, 50 figs.) This first article treats of the representations of halters in the art of the "glyptic age" — the horse-heads from Saint-Michel d'Arudy, Brassempouy, Mas d'Azil, etc., are characteristic. P. believes the halter (the bridle took its place when the bit was invented) was in use for "more than 10,000, probably more than 20,000 years."

Pradel (F.) Schlesische Volkslieder. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, Heft xiv, 94–104.) Folk-songs survive in Silesian in larger numbers than is generally believed. Dr P. cites versions of the Marlborough song, Frederick's Hussar, historical songs, songs of love, marriage, etc., märchen songs, etc., from Eckersdorf, Eisdorf, etc. Many were obtained from a woman

who had spent her childhood in Eckersdorf. The Marlborough item is a new one.

Praetorius (C. J.) The method of horse-shoeing in Palestrina. (Man, Lond., 1906, 34-35.) Describes the rather cruel method in vogue in central and southern Italy (the saying goes of the animal, "non è cristiano"). The forehead-bands of iron with teeth are instruments of torture. This cruelty to animals, the author suggests, is "probably a survival of barbaric times."

Preuss (K. T.) Der dämonische Ursprung des griechischen Dramas. (Neue Jahrb. f. d. klass. Alt., Lpzg., 1906, XVIII, II Abt., 161-193, 8 fgs.) Argues for the origin of the Greek drama from its "demonic" elements. Treats of the ancient Mexican demons of harvest and spring as helping to explain the Dionysus cult, the Dionysus cult itself, tragedy and mimics, etc. Ecstasy is only the outer garment of the Dionysus cult. In both this cult and the ancient Mexican the process of nature and *δρῶμενον* correspond to each other. Analogic magic, the imitation of nature-processes to induce them, is at the bottom of all.

Regalia (E.) Fauna della Grotta di Pertosa, Salerno. Seconda Nota. (A. p. l'Antrop., Firenze, 1906, XXXVI, 27-57, fgs.) Treats of the fauna of the upper and lower *palafittas*, and of the little grötto, compared with that of the cave of Zachito. These two caverns, Pertosa and Zachito, were inhabited by people of the same origin, and contemporaneously.

Regnault (M.) Grotte de Marsoulas, Haute-Garonne. Nouvelles fouilles, (Bull. Soc. d'Archéol., Toulouse, 1905 [1906], 282-286, 1 fg. Résumés briefly accounts of the Abbé Cau-Durban, Rivière, Cartailhac, Chauvet, etc., with descriptions of R.'s own investigations, and finds (flints, bone objects, etc.) made in 1904. The cave-paintings are of the reindeer-age.

Riedel (V.) Stone effigies of southern Russia. (Rec. of Past, Wash., 1906, V, 35-39, 3 fgs.) Author considers that these rough-hewn stone figures (almost exclusively female and less than 1000 years old), do not represent goddesses unknown to the ancient Slavs, nor are they grave-stones; they represent the substitution, due to the advent of Christianity, of a stone figure, for the living body of the wife sacrificed in heathen times at the death of the husband.

Schliz (A.) Der schnurkeramische Kulturkreis und seine Stellung zu den anderen neolithischen Kulturformen in Südwestdeutschland. (Z. f. Ethnol., Berlin, 1906, XXXVIII, 312-345, 1 pl., 12 fgs.) Treats of grave-mounds with *schmur*-pottery (Neckar, Lower Main, Heuchelberg, etc.), cremation, the population of the region, relations to *schmur*-pottery, lake-dwellers, etc., geologic substrate of neolithic settlement, craniology (5 skulls compared), primitive home and epochs of settlement.

Severo (R.) O Mercurio de Casal-Comba. Estatueta de bronze do "Museu Azuaga." (Portugalia, Porto, 1906, II, 233-241, 2 fgs., 1 pl.) Treats of a bronze statuette of Mercury discovered in 1877 at Casal-Comba (Mealhada) and now in the Azuaga Museum at Villa Nova de Gaya. It is probably a Greek work of the Roman period close to the Christian era.

Siebs (T.) Zu den schlesischen Flurnamen. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, Heft XIV, 107.) Note on etymology of place-name "die Wisliche," possibly signifying "waste place."

Smith (W. G.) Human skeleton of paleolithic age. (Man, Lond., 1906, 10-11.) Brief account of the discovery in 1886 of a human skeleton in a clay pit at Mixies-hill in the Dunstable district, at an alleged depth of 22 feet.

Stäsche (T.) Namen polnischer Herkunft aus Klein-Ellguth bei Oels. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, Heft XIV, 77-85.) Discusses origin and etymology of Polish names in the village of Klein-Ellguth—place-names (Käpse, Nifke, Glume) and family names (Gasde and Gahse, Järzetz, Jersemann, Jökisch, Kohse, Stäsche Woitas, etc.), both those extinct and those still surviving. The village once had evidently a large Polish element.

Stasi (P. E.) Grotta funeraria a Badisco, Terra d'Otranto. (A. p. l'Antrop., Firenze, 1906, 17-25.) Brief account of a funeral grotto at Badisco and the objects there discovered (human remains, bones of domestic and some wild animals, a few flint knives, an amulet, etc.). The "Devil's Cave" at Badisco was used for burials, not as a permanent residence of man—it is not more than of neolithic age.

Steinmann (G.) Die paläolithische Rennstierstation von Munzingen am Tuniberge

bei Freiburg i. B. (A. f. Anthrop., Brnshwg., 1906, N. F., v, 182-203, 53 fgs.) Describes with historical-geological introduction the paleolithic "station" of the reindeer age at Munzingen, first noticed by Ecker in 1875, and the finds there made ("hearthstones" and similar objects, numerous flint and stone tools indicating stone industry at the height of the Solutrean stage according to Hoernes, bone tools, etc.). According to S., the Munzingen "station" belongs to the late loess period (geologically) and the pure reindeer epoch (culturally), Solutré stage.

Szulczewski (A.) Polnische Märchen aus der Provinz Posen. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, Heft XIV, 60-69.) Gives German text of three Märchen ("Kalmuk," a Polyphemus legend; "The magic bottle"; "Rokita and the Shepherd," — *Rokita* is a Polish "devil") from Brudzyn and Rogasen in Posen.

Wright (G. F.) The Archeological Museum of Florence, Italy. (Rec. of Past, Wash., 1906, v, 59-63, 4 fgs.) Brief account of the Caroto Tarquina sarcophagus of the fourth century, B.C., "the glory of the Museum," found in 1870; the Vaso François (ca. VI cent. B.C.); the Chianciano bronzes (ca. IV cent. B.C.); and some other bronze objects (ca. III-VI cent. B.C.). Prof. W. holds that bronze was introduced north of the Alps by commercial intercourse.

Zaborowski (S.) La taille des chevaux chez les Germains et dans l'Europe préhistorique. (Bull. Soc. d'Anthr. de Paris, 1906, v^e s., VII, 6-II.) Discusses the height of horses among the Teutons and prehistoric Europeans, in connection with a recent article by Piétrement on the history of the horse. The Protoaryans, according to Z., did not use the horse for mounting, though they were acquainted with the "car" or "wagon." The cavalier was late in coming. The horse of these Protoaryans was smaller than those introduced from Asia.

— Les Gaulois L'industrie dite de la Tène est purement gauloise. Les Bastarnes. (Ibid., 34-50.) Treats of the name and significance of *Celt* and *Gaul* (anthropologically the former is the brunet brachycephal, the latter originally blond dolichocephals), the home of the Gauls (Rhine and Upper Danube), the La Tène industry (this prehistoric culture is Gallic — from the La Tène region

the metal industry passed to Scandinavia, England, etc.; the eastern Carpathians, Gaul, the Danube, the Po, have all felt the presence of the Gauls; many borrowings of Celtic words took place during the La Tène period; the central zone of Europe from the Carpathians to the Rhine was occupied by the Gauls before the Hallstatt epoch and the first appearance of iron in this region), Hallstatt culture (the inhumers were tall and dolichocephalic Gauls), the Bastarnes of the northern region of the eastern Carpathians (probably Celtic, — what is Teutonic in the Black Sea region, is post-Gothic), Protoaryans and Gauls. According to Z., "the Aryan mother-tongue arose in Central Europe." The expansion of this speech took place at the close of the neolithic age.

Zur Volkskunde der schwedischen Bauern im Mittelalter. (Globus, Brnshwg., 1906, LXXXIX, 380-384.) Based on Hildebrand's *Sveriges Medeltid*, translated by S. v. W. Treats of wooing, betrothal, marriage, family life, childbirth, christening and baptism, churching, childhood and child life (two important epochs, the second and seventh years), appreciation of the old, death, burial, etc.

AFRICA

Andrews (E. M.) Notes on the Webster ruin. (Man, Lond., 1906, 131-133.) Describes the ruin on the Webster farm in the S. Melsetter district, unique in S. Rhodesia. A. regards it as "nothing more or less than a royal tomb, the outside graves being probably those of near relations." It has greater age perhaps than any Rhodesian ruin yet reported. The large monoliths are of diorite, the small one of granite. The graves face any direction.

Ankermann (B.) L'ethnographie actuelle de l'Afrique méridionale. (Anthropos, Salzburg, 1906, I, 552-591, 3 maps.) First part of a résumé of the present ethnography of South Africa (Bantu). Treats of races and languages, different Bantu tribes, culture and civilization (economic life, dwellings and furniture, clothing and ornaments, etc.). Same article in German, published in *Archiv f. Anthrop.*, 1906, N. F., IV, 241-296, was noticed in *American Anthropologist*, 1906, N. S., VIII, 718.

— Felsbrunnen in Turu. (Globus, Brnshwg., 1906, XC, 48-49, 2 fgs.)

Gives brief account of certain water-holes hewn in the rock, about which the present inhabitants, the Wataturu, claim to know nothing, although there is no trace of natives before them.

Balfour (H.) Flint-engraved pottery from the ruins at Khami and Dhlo Dhlo, Rhodesia. (Man, Lond., 1906, 17-19, pl.) From examination of the incised patterns from these refuse-heaps and kitchen middens (with these fragments of pottery abundance of flint flakes are found), B. concludes that the marks on the clay vessels were made by using flints, both before and after firing. This view gives another explanation "for the survival or reintroduction of the use of rude flakes and tools of stone into a metal age," in Africa or elsewhere.

Beck (R.) Zum Tafelberg und Drakenstein. (Globus, Brnschw., 1906, xc, 25-31, 42-46, 5 fgs.) Contains a few notes on the mixed population of Cape Colony — Dutch, French, Huguenots, English, Scotch, Malays, Hindus, Negroes, etc. Dr R. heard of a Malay who was seeking a white wife.

Bramly (A. J.) The Bari tribe. (Man, Lond., 1906, 101-103.) Brief notes on villages, social life and activities, burial and birth customs, rainmaking (position is precarious), polygamy, adultery, ornaments, weapons, etc. The Bari were formerly "a large well-organized and warlike community possessing immense herds of cattle and cultivating broad tracts of country reaching back far from the banks of the Nile." Now they do not hunt, and war as a pastime has ceased to exist, "so the young generation has lost the habit of keen observation so marked in tribes accustomed to kill their daily food." They are no good as trackers or *shikaris*.

Duchemin (—) Tumulus de la Gambie. (Bull. Soc. d'Anthr. de Paris, 1906, v^e s., VII, 25-34, 3 fgs.) Describes the tumuli (megalithic graves) in the valley of the Gambia, with brief accounts of the investigation of two tumuli at Dialato and their contents, also another at Maka, 1903-1905. The human remains are Negritic, the pottery ordinary West African; no weapons or ornaments were found. The present inhabitants of this region (Mandingos) were probably not the makers of these megalithic tombs.

Durand (R. A.) Note on the silver pin found at Dhlo-Dhlo by Randall-Mac-Iver. (Man, Lond., 1906, 84.) Sug-

gests that this object with its Maltese cross is the work of one of the clever native goldsmiths of the Zambesi valley, under Christian influence.

Hamy (E. T.) Objets de l'âge de pierre trouvés aux environs de Kayes, Haut-Sénégal. (Bull. Soc. d'Anthr. de Paris, 1906, v^e s., VII, 3-4.) Extract from letter of M. Fr. de Zeltner referring to schist or porphyry stone implements, fragments of pottery, piece of stone bracelet, etc., found near Kayes in Upper Senegal.

Hobley (C. W.) Notes on the Dorobo people and other tribes. (Man, Lond., 1906, 119-120.) Information obtained from Chief Kamri, etc.: Genealogy, clans, totems, Masai invasion, invasion from south, traditions about former inhabitants of country, dwarfs, white race, etc. Circumcision is practised. The Dorobo call themselves Aggiek.

— Kikuyu medicines. (Ibid., 81-83.) Lists and describes briefly 16 medicines, all vegetable but two, obtained from a *mundu mugo*, or medicine-man, of the Angare or Kahuno clan. A list of the 9 totemic clans (each has its own medicine-man) of the Kikuyu is also given.

Joyce (T. A.) Note on a series of Aki-kuyu "ndomi" in the British Museum (Ibid., 49-51, 4 fgs.) Describes 4 *ndomi*, or shoulder-shields, worn by Aki-kuyu youths at the *rua* dances.

Keith (A.) Were the ancient Egyptians a dual race? (Ibid., 3-5.) Dr K. argues against Thomson and MacIver's theory of two distinct races (negroid and non-negroid), the facial measurements of the negroid Egyptians, e. g., being only spuriously negroid.

Krämer (Dr) Anthropologische Notizen über die Bevölkerung von Sierra Leone. (Globus, Brnschw., 1906, xc, 13-16, 4 fgs.) Gives chief head and body measurements of 18 individuals; describes physical characters and tattooing. The subjects were all criminals from the jail at Freetown, — 4 were Mendi, 6 Lekkoh, 2 Timné, 2 Fulah, 2 Kru, 2 Mandingo, testifying to the race-mixture possible here.

Mabille (A.) The Basuto of Basutoland. (J. Afric. Soc., Lond., 1906, v, 233-251, 351-376.) Treats of country (mountaineer-spirit), origin (intruded on Bushmen, called ba-Rwa; many place-names from Bushman tongue, also cave-drawing indicating their former presence), language (Basuto are linguists).

tically and physically "a link between the Kafir and Bechwana races"; the official language is *se Suto*), industry, agriculture, pastoral life (architecture simple, blacksmiths becoming rare, tanning skill behind that of Bechwana, every man his own basket-maker, wood carving absent, musical talent good, instruments poor; use of manure and irrigation unknown; cattle-care noblest occupation), marriage customs and taboos, sex-life, circumcision (probation-hut, or *mophato*, for boys; girls under care of matrons), war-dance and ceremonies, witchcraft and the witch-doctor (also rain-maker, lightning-conjuror, diviner, etc.), religious ideas (sacrifice, burial in cattle-enclosure in sitting posture wrapped up in skin or blanket), proverbs (only one in which *modimo*, "god," is mentioned; 26 given with English equivalents), folk tales (about Mmutlunyane, "the little hare"; Masilo and Masilonyane, — fratricidal story; Masilo and Thakane, — brother-sister love), government, chieftainship, land-tenure and law of succession, Basuto character (essentially sociable and a practical socialist) peaceful and kind-hearted, "greater liars than thieves, morality very low, divorce practically unknown, polygamy honored, brief sketch of Basuto history" (366-374). Fear of Basuto as menace to S. Africa, according to author, is greatly exaggerated. They are not dying out. They will survive by adaptation to Christianity and civilization.

Mayr (F.) *The Zulu Kafirs of Natal.* (Anthropos, Salzburg, 1906, 1, 453-471, 7 pl., 20 fg.) Treats of physical characters and history (briefly), dwellings and their dispositions, food (obtaining, preparation, etc.), luxuries (tobacco, hemp, beer), etc. Effect of white contact is very noticeable, the young generation often "don't even know the-names of things used by their fathers and grand-fathers," and every Zulu hut now shows a mixture of past and present. The name for sweet potato, *opatata*, is evidently a loan-word. Anthropophagy occurred only through food necessity. At first tobacco was snuffed only.

Milliken (A. S.) Burial customs of the Wa-Ka-virondo in the Kisumu province. (Man, Lond., 1906, 54-55.) Notes announcement of death, hut-burial, mourning, grave dance, disposition of wives.

Müller (F.) *Die Religionen Togos in Einzeldarstellungen.* I. Die Verehrung

des höchsten Wesens (Bukú) in Atakpame. (Anthropos, Salzburg, 1906, 1, 509-520, 4 pl., 5 figs.) First part of a detailed account of the religions of Togo, German West Africa. Treats of the worship of *Bukú* (the supreme being) in Atakpame, a divinity originally perhaps the national god of the Adele and Aguti tribes, now regarded as good and kind, benevolent, etc. His name, cult, laws, and taboos, symbols, and signs, are described. At pages 516-520 are given (native text, interlinear translation) three myths relating to *Bukú*.

de Offeio (F.) *Proverbi abissini in lingua Tigray.* (Ibid., 1906-301, 3 figs.) Gives, with translations, 50 proverbs from the Abyssinians about Gondar, who speak the Tigré language, relating to daily intercourse, education, religion, family life, virtue and vice, etc. The following are notable: A people without education is like food without salt. Do good, if you have to pass the night in the street. Truth is the best of all sciences.

Parkinson (J.) The legend of Oro. (Man, Lond., 1906, 103-106.) A tale of Oro, the bull-roarer, from the Yoruba of West Africa, who departed from the world offended because a woman had seen part of him. He went into the cam-wood, hence any *oro* of that substance is especially good.

— Notes on the Efik belief in "bush soul." (Ibid., 121-122.) The Efik and Ekoi ideas as to reincarnation and marriage of people having "bush souls" of animals are briefly given. No special name is given to the animal in which the "bush soul" resides.

Passarge (S.) *Berichtigung zu der Besprechung über die Buschmänner der Kalahari.* (Z. f. Ethn., Berlin, 1906, xxxviii, 411-415.) Reply to criticism of Fritsch, to which the latter rejoins, pp. 414-415.

Petrie (W. F.) *The Hyksos.* (Man, Lond., 1906, 113-114, 1 pl.) Brief account of Hyksos remains (camp ante XVIII dynasty, graves, Syrian pottery, etc.) excavated at Tell el Yehudiych. This was probably the great camp of Avaris and the city mentioned by Manetho. A "continuous degradation of work" seems to characterize the Hyksos period. These Hyksos came from the open country between Syria and Babylonia, and they fought their way into Egypt, as afterward did the Mahometan Arabs.

— The Egyptians in Sinai. An account of recent discoveries. (Harper's Mo., N. Y., 1906, CXII, 440-447, 9 fgs.) Gives account of the excavations at the temple of Serabit el Khadem, Sinai, and the remains there discovered. The Egyptian records in this region date back to 4500 B. C. (rock sculpture of King Semerkhet of First Dynasty), and the Egyptians mined turquoise here 4000-1100 B. C. The mining-record tablet dates from 2500 B. C. Here is to be found "the oldest example of the system of Semitic worship."

Planert (W.) Eine vergleichende Grammatik der Bantusprachen. (Globus, Brnswgw., 1906, LXXXIX, 385-6.) Brief résumé and critique of C. Meinhof's *Grundzüge einer vergleichenden Grammatik der Bantusprachen* (Berlin, 1906). P. argues that we are now beyond the reconstruction ideas of Bopp and Grimm. M's etymological explanation of the origin of the class-prefixes is not satisfactory.

Routledge (W. S.) An Akikuyu image. (Man, Lond., 1906, 1-3, 1 pl.) Describes a clay ceremonial figure (referred to as "the little one" by the natives) from the Akikuyu on the river Goura, province of Kenya, British East Africa. The ceremonies of the festive occasion on which it is exhibited and made to dance are briefly noted.

Seidel (H.) Kamerun im Jahre 1905. (Globus, Brnswgw., 1906, XC, 57-60.) Contains a few notes on population, missions, education. A large Haussa colony is reported from Jabasi. The town of Duala has ca. 22,000 negroes.

Spieß (—) Aus den Gerichtssitzungen der Evheer Westafrikas, in alter und neuer Zeit. (Ibid., 1906, LXXXIX, 334-335.) Brief account, from data obtained from natives, of this ancient and modern judicial procedure of the Evhe (Ewe) negroes of West Africa, with explanation of technical terms involved. Certain judges have great reputations, and cases are often held so that a famous one may determine them.

Tachard (M.) Sur les antiquités et les vieilles villes de Tunisie. (Bull. Soc. Archéol., Toulouse, 1905 [1906], 276-278.) Notes on the Punic necropolis of Carthage, the Roman ruins at Ain-Tounga, Tebessad, etc.

Volk (Das) der Tanala. (Globus, Brnswgw., 1906, LXXXIX, 358-362, 6

fgs.) Describes the Tanala, a people of southeastern Madagascar, after the account by Lieut. A. du Pecq, in the *Tour du Monde*. Physical characters, family life, judicial procedure and ordeals, religion and spirit-lore, stone-monuments (some dolmen-like), death and burial, soul-lore, shamanism, time-reckoning, material culture, etc., are briefly discussed. The Tanala use the Arabic script for magic formulæ—the signs are called *sorabe*.

Weiss (—) Land und Leute von Mpororo. (Ibid., 266-271, 325-332, 13 fgs.) First two sections of an interesting account of the Mpororo people (Waporoporo and Wahima) and country in the N. W. corner of German East-Africa. Iron-smelting is practised. Agriculture, pottery, basketry, tobacco pipes, clothing and ornament, family and sex-relations (girls as a rule virgins till marriage), physical characters, etc., are discussed. The Waporoporo are an agricultural, the Wahima a pastoral people.

Werner (H.) Anthropologische, ethnologische und ethnographische Beobachtungen über die Heikum- und Kungbuschleute nebst einem Anhang über die Sprachen dieser Buschmannstämme. (Z. f. Ethnol., Berlin, 1906, XXXVIII, 241-268, 6 fgs.) Treats of physical characters (averages of measurements of 14 men and 17 women given), senses (sight keen, hearing exceedingly keen), gestures, dances of men (described with some detail), animal and vegetable food (11 sorts of roots, etc., enumerated), clothing and ornament, amulets (four sorts), weapons, implements, utensils, fire-making, dwellings, language (pages 260-268 contain vocabularies of Heikum, Kung, and Nama, with grammatical sketches of Kung and Heikum). W. argues against the alleged Hottentot origin of these Bushmen—language is entirely different and stratopgy is not present in the women.

Witte (F.) and **Schmidt** (W.) Lieder und Gesänge der Ewhe-Neger, Gê-Dialekt. II. (Anthropos, Salzburg, 1906, 1, 194-209.) Conclusion of article. Gives text and music, with German version, of an abusive song of Anecho, classic in type, and of a song of praise (of a man and his family) also from Anecho; also the texts with translations of three songs of Kanyi, a singer of Adyido, and of two songs of the singer Akuesihu. Interpretive and explanatory notes.

ASIA

Annandale (N.) The introduction of the blow-gun into southern India. (Man, Lond., 1906, 26.) Treats very briefly of a blow-gun ("evidently of North Bornean workmanship, with certain alterations made in India"), from Kilakarai, whither such implements are brought by the Tamils who procure them for the "Orang Bugis" in Singapore. The local name of the blow-gun, sêng-gütan, is doubtless a corruption of the Malay sumpétan.

Aston (W. G.) Ancestor-worship in Japan. (Ibid., 1906, 35-37.) Accord to A. the widespread belief in Japan and elsewhere that Shinto is based on ancestor worship is incorrect since "Shinto, the old native religion of Japan, had no cult of true ancestors, whether of the individual or of the race" (the funeral-service is, e. g., an innovation dating only from 1868; the institution of adoption was also unknown in ancient times). In the "ancestor worship" of the Japanese, A. "strongly suspects Chinese influence" (e. g., the influence of Hirata early in the nineteenth century).

Bab (H.) Geschlechtsleben, Geburt und Missgeburt in der asiatischen Mythologie. (Z. f. Ethnol., Berlin, 1906, XXXVIII, 269-311, 26 fgs.) Treats of the phenomena of sexual life, birth and abnormal births (particularly the pathological aspects of these) in relation to the motives and art-expression of the mythologies of Asiatic peoples. Menstruation, coitus, "virgin birth," incest, pregnancy, premature birth, abortion, child-birth, twins, miscarriage, giant and dwarf children, partial and complete monsters, polydactyl, polycephaly, "Siamese twins," cyclopes, acephaly, diseases and deformities of various sorts, are discussed. Dr B. notes that in the drawings of children (which have been compared with those of primitive peoples) no instances of polycephaly, etc., occur. The author does not know the article of Dr D. S. Lamb on "Mythical Monsters" (Amer. Anthropol., 1900, N. S., II, 277-291), hence the statement on page 273 that Prof. F. Schatz (1901) is the first author to treat of mythology from the point of view of the pathological anatomist, etc.

Banks (E. J.) The Bismya temple. (Rec. of Past, Wash., 1906, v, 227-236. 11 fgs.) Gives an account of the explorations in 1903-1904 of the Baby-

lonian ruin-mounds of Bismya, and of temple (ca. 6000 B. C.) and other remains (inscriptions, bricks of Dungi, gold of Naram Sin, marble statuette, statue of David, tablets, stone vase and pottery fragments (B. dates the oldest of these ca. 10,000 B. C. at least)).

Bogoras (W.) Religious ideas of primitive man from Chukchee material. (Intern. Amer.-Kongr. Stuttgart 1904, 1906, XIV, 129-135.) English text of article of which a French version was noticed in *Amer. Anthropol.*, 1905, N. S., VII, 347.

Bourlet (A.) Socialisme dans les hua phan, Laos, Indo-Chine. (Anthropos, Salzburg, 1906, I, 521-528.) Discusses "a sort of socialism," or rather "a species of communism strongly resembling feudalism," — each inhabitant calls on his neighbors for assistance when needed at tree-cutting, harvest-time, etc., the seed-ground is distributed according to needs, etc. Alms and beggary are unknown; hospitality encourages travel. The burdens of the common people are not so heavy as elsewhere; and the corvées paid to the chief are recouped by his protection.

Brandenburg (E.) Ueber Grotten in Phrygien. (Z. f. Ethnol., Berlin, 1906, XXXVIII, 410-411.) Abstract. Article appears in full in *Abh. d. k. bayr. Ak.*, III Kl., XXIII Bd., III Abt., 651-667. Brief notes on the nature and use of caves for residence in Phrygia. The author points out that in the development of these caves may be seen one of the several independent origins of the gable in house-architecture.

Caius (J.) Au pays des castes. Castes des pays Dravidiens. (Anthropos, Salzburg, 1906, I, 426-434.) Gives descriptive table of castes among the Tamils, Malayalams, Kanaras, Telingas, and list of castes of uncertain origin.

Easter (J.) Among the ruins of Ephesus. (Rec. of Past, Wash., 1906, v, 111-116.) Notes on ancient fortress, church of St John, temple of Diana, stadion, theater, etc.

Gerini (G. E.) On Siamese proverbs and idiomatic expressions. (J. Siam. Soc. Bangkok, 1904-05, I, 11-168.) Valuable collection, — Siamese text, literal translation, implied meaning, comparative notes, subject index, etc. Age, characteristics, etc., are discussed. The maxims of King Ruang (pp. 59-68) are given; also Lau (pp. 116-122) and Mon

- (pp. 123-134) proverbs. The maxims of King Ruang (latter half of 13th century) are genuinely Siamese. Siamese proverbs are more concise and original than those of the Malays.
- Guesdon** (J.) *La littérature khmère et le Buddhisme. II. Le coin d'un paradis buddhique.* (Anthropos, Salzburg, 1906, 1, 278-295, 2 pl.) Gives the Khmer text, transliteration, and translation of a poem descriptive of the Buddhist paradise from the *Ponhasa Siresa*, vol. V, p. 119.
- Henderson** (A. E.) The mosque of Isa Bey at Ephesus. (Rec. of Past, Wash., 1906, v, 259-265, 7 fgs.) Treats of the beautiful Seljukian mosque (said to have been built ca. 1340 A. D.) at Ephesus, now the small Yuruk hamlet of Ayaş-soulok.
- Henning** (G.) *Die Reiseberichte über Sibirien von Herberstein bis Ides.* (Mitt. d. Ver. f. Erdk. zu Leipzig, 1905 [1906], 240-394.) Pages 341-372 of this valuable monograph, which résûmés the accounts of travel in Siberia from Herberstein in 1549 to Ides in 1704, contain résûmés of the ethnological data (in these various accounts of Siberia up to Ides) concerning the Voguls, Ostiaks, Tunguses, Buriats, Targazins, Dours, Djutcheris, Giliaks, Yakuts, Yukagirs, Chukchee, Koriaks, Oljutors, Kamtschadales, Kurilians, etc. These old accounts contain much valuable information concerning the history, migrations, habits, customs, and institutions of the primitive peoples of Siberia, especially N. C. Witsen's *Noorden Oost Tartarye*, published in 1692 at Amsterdam.
- Henson** (L. L.) *Researches in Palestine.* (Rec. of Past, Wash., 1906, v, 39-59, 7 fgs.) Treats of recent excavations and investigations in and about Jerusalem relating to the site of the original Zion and the city of David, in the Shephelah, and particularly at Gezer (8 different periods of occupancy from pre-Semitic cave-dwellers to Christian period), which may have been at one time a western Assyrian post.
- Huth** (G.) *Meine Reise nach Ostsibirien, nebst einer Betrachtung der ethnologischen, politischen und wirtschaftlichen Verhältnisse Sibiriens und der Mandchurei.* (Mitt. d. Ver. f. Erdk. zu Leipzig, 1905 [1906], xlv-liv.) Contains notes on the Siberian peasants, the Tungus (differ in character from other Mongolians; are genial, careless, honest) and their social life, etc. The Manchurians proper number only some 600,000.
- Jochelson** (W.) *Ueber asiatische und amerikanische Elemente in den Mythen der Koriaken.* (Intern. Amer.-Kongr. Stuttgart 1904, 1906, xiv, 119-127.) Practically the same data as in J.'s article on "The Mythology of the Koryak," in *Amer. Anthropol.*, 1904, N. S., vi, 413-425.
- Lehmann** (E.) *Durch Sophene und Kataonien.* (Globus, Brnschw., 1906, xc, 37-42, 53-57, 9 fgs., map.) Treats of the passage over the Euphrates at Kymyrchan, a place of importance in various epochs (near here is an inscription of Sardur III), the inscription of Corbulo at Keserik, the site of Arsamosata (perhaps the modern Samosad), the plain of Kalon-Pedion, Anzît (the Inzît of Assyrian inscription), a Roman military road, etc.
- Luchenbill** (D. D.) A comprehensive account of the excavations in Ashur from Sept. 18, 1903, to the end of February, 1905. (Rec. of Past, Wash., 1906, v, 15-24, 7 fgs.) Translated and condensed from the Reports of the German Oriental Society. Treats of fortifications, temples, palaces and other buildings, graves and sarcophagi.
- Documents from the temple archives of Nippur. (Ibid., 213-224, 6 fgs.) Résûmés some of the data in Rev. A. T. Clay's recent (1906) work with this title.
- Maurer** (F.) *Israelitisches Asylrecht.* (Globus, Brnschw., 1906, xc, 24-25.) Brief discussion of the Israelitish "right of asylum" as indicated in the old Testament. The "right of asylum" in the sanctuary of Jahveh at Jerusalem is "a genuine Israelitish legal institution." Dr M. thinks that, even if the institution of the "right of asylum" was taken over from the Canaanitish aborigines, its internal development was quite independent.
- Morin** (P.) *Notes Laotiennes.* Ba Si ou Su Kuan. (J. Siam Soc., Bangkok, 1904-5, 1, 169-175.) Describes the *ba si* or *su kuan* (the terms are nearly synonymous), a festival or ceremonial celebrated in honor of the visit of a mandarin of high rank, an important official, etc. It is a sort of *fête* for the household gods.
- Naville** (E.) and **Hall** (H. R.) Excavations at Deir el-Bahari, 1905-6. (Man,

- Lond., 1906, 97-101, 1 pl., 5 fgs.) Describes excavation and clearance of central platform of a XI dynasty temple discovered in 1903, the southern court of the temple, the beginnings of a temple of the XVIII dynasty, a shrine of Thotmes III, within which were found an image of Hathor in the form of a cow, etc.
- Pápay** (J.) Az osztjakok földjén. (Földr. Közl., Budapest, 1906, xxxiv, 77-96, 9 fgs.) First part of account of visit in 1898 among North Ostiaks of Tobolsk, known in the twelfth century to the Novgorodians as *Jugri*. Boat-songs, houses, domestic life, shamanism, animal-sacrifice, "temple and idols," song and dance, etc., are briefly described.
- Stenz** (G. M.) Der Bauer in Schantung. (Anthropos, Salzburg, 1906, I, 435-452.) Treats of the condition, etc., of the Chinese peasantry (the peasantry ranks second in the four chief classes, following the *literati*) in the source of Shan-tung. Landed property, taxation, laborers, slaves, dwellings, etc., are considered.
- Sternberg** (L.) Bemerkungen über Beziehungen zwischen der Morphologie der giljakischen und amerikanischen Sprachen. (Intern. Amer.-Kongr. Stuttgart 1904, 1906, xiv, 137-140.) Points out some 10 peculiarities of grammar and morphology in which the Giliak language resembles the American Indian rather than the Ural-Altaic tongues (use of prefixes in word-formation, pleonastic pronouns or numerals with nouns, and similar auxiliaries with verbs, conjugation by adverbial postpositions, easy change of adjectives and nouns to verbs, special varieties of verbs, approximation to incorporation, classificatory cardinal numbers).
- Teleki** (P.) Japán szerepe Amerika fölfedezésében. (Földr. Közl., Budapest, 1906, xxxiv, 1-13, 6 fgs.) Treats of Japan's rôle in the discovery of America. Marco Polo spread abroad the fame of the golden realm of Zipangu (Japan), which figured on pre-Columbian maps. Later Cipangu and Hispaniola were confused. The search of Zipangu led to the discovery of America.
- Wegener** (G.) Tibet und die englische Expedition. (Mitt. d. Ver. f. Erdk. zu Leipzig, 1905 [1906], xiii-xvii.) Résumé of address. For details see the author's recent volume, *Tibet und die Englische Expedition* (Halle, 1904).
- Dr W. traveled in 1898 in the Sikkim-Himalaya country. There are two physical types of Tibetans, one darker and rather ugly (mass of common people), the other lighter and nobler-featured.
- Wright** (G. F.) Inscriptions at Dog river, Syria. (Rec. of Past, Wash., 1906, v, 3-5, 1 fg.) Brief account of situation and surroundings of some ancient inscriptions (Egyptian, Assyrian, etc.) on the precipice overlooking the mouth of the Nahr-el-Kelb, a region where there is much evidence of the former presence of prehistoric man.
- INDONESIA, AUSTRALASIA,
POLYNESIA
- v. Bauer** (V.) Eine Reise auf die Insel Savaii, Samoa. (Mitt. d. k. k. Geogr. Ges. in Wien, 1906, xlix, 566-585.) Describes visit made in 1903. Notes on Apia, Salealua, an excursion through the bush to Samata (account of the *taupo* or village maiden, who acts officially as leader in ceremonies, dances, etc.; to the German *Prosit!* corresponds Samoan *Manuia!*), the *siwa* dance, pantomimes, the Wallis islanders and their oar-dance, physical characters (children are pretty and quiet), fishing and sea-food, family life, etc. The Samoans are in a sense "civilized." Baron v. B. proposes a sort of "ethnological reservation" for them.
- v. Bülow** (W.) Die Bemühungen um die Feststellung der Urheimat der Polynesier. (Globus, Brnischwg, 1906, xc, 61-66.) Discusses the various theories as to the primitive home of the Polynesians, the evidence therefor, etc. Ethnological and mythological data seem to afford more proof than anthropological. Samoa was already peopled by Polynesians ca. 450 A.D. Savaii was peopled from the west (the legend is given in Samoan and German).
- Die vulkanische Tätigkeit auf Savaii und deren Einwirkung auf die wirtschaftlichen Verhältnisse der Eingeborenen. (Ibid., 21-24, 5 fgs., map.) Discusses the influence of volcanic activity in the island of Savaii (Samoa) upon the native settlements, etc., the outbreak of 1905 in particular, — many villages have had to seek new sites. The Samoans are wont to mock at the injuries of nature, and tease those driven away from their homes by lava-flow.
- Duckworth** (W. H. L.) Note on a cranium found in a cave in the Baram

district, Sarawak, Borneo. (Man, Lond., 1906, 49, 1 pl.) Description with chief measurements of a remarkable artificially deformed skull (index 101.2), "resembling many which occur in collections from British Columbia, Peru, or the caves of Jamaica."

Edge-Partington (J.) Solomon Island basket. (Ibid., 73-74, 2 fgs.) Describes a large coiled-reed basket from the neighborhood of Bougainville str., now in the author's possession.

Edge-Partington (T. W.) Note on the food bowl from Rubiana, New Guinea. (Ibid., 121.) Adds information received from King Ingova, at whose coronation feast this trough was used. The eyes are not those of the frigate-bird, but of "the devil."

— Decorated shields from the Solomon islands. (Ibid., 129-130, 1 pl., 1 fg.) Describes an ornamented rectangular bark shield in the British Museum and another of the same type in the Pitt-Rivers Museum, Oxford. See *von Hügel*.

Gray (H. St G.) A Maori canoe-baler. (Ibid., 10, 1 fg.) Note on a genuine totara-wood baler (now in the Taunton Castle Museum) of which the actual history is known. The decorated portion represents a human head. At page 24 some comments are made by Mr J. Edge-Partington, who thinks the object possibly modern and even the handiwork of a European.

v. Hügel (A.) Decorated shields from the Solomon islands. (Ibid., 21, 1 pl.) Describes a pair of beautiful shell-inlaid shields, now belonging to the University of Cambridge. The decoration is a highly conventionalized human figure. In form and material they correspond to the wicker-work shields of the island of Florida.

Huonder (A.) Die Verdienste des philippinischen Mönche um die Wissenschaft. (Anthropos, Salzburg, 1906, 1, 529-551.) Sketches the scientific labors of the monks in the Philippines during the last 300 years in history (Delgado, Martínez de Zuñiga, Carrillo, Castaño, Serano, del Rio, Combes, de Loyola, de S. Augustin, Chirino, J. de la Concepción, etc.), geography and ethnology (Heras, Calayag y Clemente, Combes, de S. Augustin, de la Concepción, Mozo, Velarde, de Zuñiga, Ferrando, Buenaventura Campa, Malumbres, Urios, Sanchez, Llovera, Peruga, Gisbert, Vallée, Nebot, de Plasencia, Algue, etc.), natural

history and meteorology (Torrubia, Blanco, Delgado, Klein, Kamel, Llanos, etc.). Besides this the monks supported and encouraged investigators and travelers (e. g. Jagor, Montano, Marche, Retana, Blumentritt).

Joyce (T. A.) Note on a very unusual form of "tiki" from New Zealand. (Man, Lond., 1906, 81, 1 pl.) Describes a jade tiki of unusual type, carved on both sides.

Lang (A.) Animal names of Australian "class" divisions. (Ibid., 67-68.) Author seeks to show that the evidence for the animal names of such divisions is not "meagre," as Prof. Spencer has recently declared. Eaglehawk and Crow, e. g., occur over a vast area. Many moieties and "classes" do bear animal names.

— The Euahlayi and missionary influence. (Ibid., 105.) Author supports Mrs Parker's view in *The Euahlayi Tribe*, that these aborigines did not get their religious ideas from white missionaries. See also p. 122.

Meier (J.) Berichtigungen zu Dr. Schnee's Mitteilungen über die Sprache der Moanus, Admiralitäts-Inseln. (Anthropos, Salzburg, 1906, 1, 210-228, 472-482.) Detailed criticism of the data in Dr Schnee's *Beitrag zur Kenntnis der Sprachen im Bismarck-Archipel*, published in the "Mitt. d. Sem. f. orient. Sprachen" (Berlin, 1901, Jahrg. IV, Abt. III.), concerning the phonetics, grammar, vocabulary, etc., of the language of the Moanus.

Nyuak (L.) Religious rites and ceremonies of the Iban or Dyaks of Sarawak. (Ibid., 165-184, 403-425, 2 pl., 8 fgs.) Continuation and conclusion of article. Treats of the soul, customs of childbirth, marriage, death and burial, the *manang* or medicine-man (rites of initiation), customs connected with rice-farming (omens, charms, sacrifice, *memali umai*, *maja tanah* ceremonies), with building of a village, the *tua* or guardian spirit, custom of *nampok* or spirit-seeking, the Iban on the war-path, customs concerning trophies (human skulls), omens and auguries, taboos connected with the house, etc., *pang kong tiang* (invoking protection of spirits on new house or village), charms and spells, *iban nyukul* (appeasing spirit of sickness and epidemic), sacrificial feasts, *gawai kaling-kang* (feast of altars), *gawai kenyalang* (feast of the hornbill) — the last "the

- greatest of all feasts." Dyak "protection" against and "use" of spirits are well exemplified here.
- Roth** (H. L.) Tonga Islanders's skin-marking. (Man, Lond., 1906, 6-9, 2 fgs.) Cites evidence from various authorities as tattooing and "keloids" at Tonga. R. is inclined to think that Basil Thomson's theory of "decency" as the explanation of the origin of tattoo is about the best. Keloiding and scarring were sometimes of "medical" origin.
- Schlaginhaufen** (O.) Ueber eine Schädelserie von den Marianen. (Jhrb. 1905 d. St. Gall. Naturw. Ges., 1906, 454-508, 19 fgs., tables, bibl.) Gives details of description and measurements of 14 more or less complete skulls, several fragments, and 21 lower jaws from Saipan, the second-largest island of the Carolines. The cephalic indexes range from 71.8 to 84.7, the capacities from 1300 to 1665 ccm. Certain peculiarities are connected with an excessive development of the musculature. A primitive character is the predominance of the frontal over the sagittal arch.
- Seligmann** (C. G.) Note on a trephined skull from New Britain. (Man, Lond., 1906, 37-38, 1 fg.) Describes skull from the bush near Blanche bay with extra-large hole in right occipital region, due to *ante-mortem* trephining.
- Notes on the Tugere tribe, Netherlands New Guinea. (Ibid., 65-67, 1 pl., 2 fgs.) Comments on photographs of three Merauke men and four women made by Capt. Pim and of a number of spears from the same region. The "Tugere raiders" of Sir W. MacGregor and the Merauke are the same people. The Toro canoes are dug-outs without outriggers, propelled by poles. Pig's testes are worn as ornaments by the men.
- Woodford** (C. M.) Notes on Leueneuwa, or Lord Howe's Group. (Ibid., 133-135, 2 fgs.) Brief notes on canoes, weaving, burial and graves, turtles (kept for years in pits; one or two plates of shell removed at a time, — they eventually grow again), tattooing, castaways, language (list of 60 words and numerals). The natives are "Polynesians with a strong Micronesian admixture."
- AMERICA
- Barranca** (J. S.) La raiz *kam* y sus derivados en el Kichua, como medio de investigación de la historia antigua del Perú. (Rev. Hist., Lima, 1906, 1, 60-64.) The author seeks to trace the ramifications of the Quechua root "*kam* (to roar, make a noise)" in a series of words including *Kamcha* (toasted maize), *Pacha-Kamak*, *Konopas* (Lares), *Kuntinamarca*, *Cuntisuyu*, *Chibchakun*, etc. It seems to be all forced etymology, of no real significance.
- Berlin** (A. F.) Early smoking pipes of the North American aborigines. (Proc. & Coll. Wyo. Hist. & Geol. Soc., Wilkes-Barré, Pa., 1905, IX, 107-136, 5 pl.) Treats of use of tobacco and various types and varieties of pipes. Notes scarcity of pipes on Atlantic coast. See review of volume in this issue of *American Anthropologist*.
- Barbour** (E. H.) Evidence of man in the loess of Nebraska. (Science, N. Y., 1907, 110-112.) Treats of physiological features of locality, method of exploration, age of supposed loess man.
- Prehistoric man in Nebraska. Putnam's Mo., N. Y., 1907, 1, 413-415, 502-503, 3 fgs.) Compares the remains of the "Nebraska man" with the Neandertal man, the *Pithecanthropus*, etc. Prof. B., who, seemingly, believes the *Pithecanthropus* to be "a speechless, fossil man of Java, just halfway between man and the apes, and the lowest representative of the human kind," thinks the "Nebraska loess man" stands about as far above the Neandertal man as the latter does above the *Pithecanthropus*. He also attributes the mound to the race to which the "Nebraska man" belonged. The age of these remains is ca. 10-20,000 years.
- and **Ward** (H. B.) Preliminary report on the primitive man of Nebraska. (Neb. Geol. Surv., Lincoln, 1906, 11, 319-327, 4 fgs.) Treats of the five skulls (details of one) and other human bones discovered in October, 1906, in a layer of "packed clay" or loess, at a depth of 4 or 5 feet in a burial mound on a hill near Florence, Neb. Above this layer 3 other skulls and many bones of "a more advanced race" were found. The skull described (ceph. index 79) and some of the bones are said to indicate a very primitive type, and it is "possible that this may prove to be the earliest type of man known as yet in America." The bones of the lower layer seem synchronous with the loess.
- Blackiston** (A. H.) Cliff ruins of Cave valley, northern Mexico. (Rec. o.

Past, Wash., 1906, v, 5-11, 8 fgs.) Treats chiefly of Olla cave, its pictographs, etc. Many of the caves in this valley of the Sierras Madres of Chihuahua have been used for residences, or have sheltered mummies, or both. Burials were made beneath the floor in some cases, as remains found indicate.

— Casas Grandian outposts. (Ibid., 142-147, 9 fgs.) Describes chiefly an "outpost" near the headwaters of the Piedras Verdes river, thought to be pre-Spanish and of great age.

Boas (F.) Der Einfluss der sozialen Gliederung der Kwakiutl auf deren Kultur. (Intern. Amer.-Kongr. Stuttgart 1904, 1906, XIV, 141-148.) Describes the change, under the influence of the culture of the tribes of northern British Columbia (with genuine totems, "coats of arms," maternal succession, etc.) of the social life of the Kwakiutl Indians from a series of loose village communities without strict distinction of the individual's relation to paternal or maternal family, to a marked clan organization with a system of succession showing peculiar transitions between paternal and maternal forms. This change has affected all aspects of Kwakiutl culture, even shamanism, music, song, mythology. We have here an excellent example of the imposition by new developments of new forms and significations upon older customs and institutions.

Bolton (H. E.) The old Stone Fort at Nacogdoches. (Quar. Texas State Hist. Ass., Austin, 1906, IX, 283-285.) This building is traditionally credited to Gil Yarbo, who occupied the site of old mission Nacogdoches, after it had been deserted by the Spaniards about six years (after 1779), but B. thinks it certainly was not built before Yarbo's time.

de Charencey (H.) Sur les idiomes de la famille Chichimèque. (Intern. Amer.-Kongr. Stuttgart 1904, 1906, XIV, 159-191.) Comparative study (nomenclature, phonetics, grammar, numerals, vocabulary of ca. 190 words) of the Otomi, Mazahua, Tepehua de Huayacotla, Pirinda (Matlatzinca) and S. Serano dialects of the "Chichimecan" (i. e., Otomian linguistic stock. The Tepehua of Huayacotla seems to be only an Otomi dialect. The Mazahua is not so close and the Pirinda is considerably more distant.

Currier (C. W.) Indian languages of the United States. (Ibid., 149-157.) Enu-

merates, with brief comments, the chief linguistic stocks. It is not quite accurate, however, to say that "the Kitunahan family is principally represented in Montana." Nor are the Pujunan and Shastan families "extinct." The author argues for a special monograph of each Indian tongue.

De Jonghe (E.) Thévet, Mexicaniste. (Ibid., 223-240.) Compares the Mexican section of Thévet's *Cosmographie* (1575) with a MS. of Thévet in the National Library at Paris. The conclusion reached is that for the most part his data are derived from an unpublished MS. of Olmos, the somewhat modified translation of which he inserted in the *Cosmographie*.

— Voyage du Dr Koch dans les bassins du rio Negro et du rio Yapurá 1903-1905. (J. Soc. d. Amér. Paris, 1906, N. S., III, 134-136, 1 pl.) Sketches the results of Koch's recent travels among the Indians of the Negro and Yapurá country, including some who had not yet come into contact with white men. Seven or more distinctive linguistic stocks are represented in this region.

Diguet (L.) Contribution à l'étude géographique du Mexique précolombien. Le Mixtecan. (Ibid., 15-43, map.) Treats of the geography of pre-Columbian Mixtecan (upper, lower, coastal) toponymy (Nahuatl and Mixtec place-names are given), orography and hydrography, political and other divisions, language, culture, archeology. The Mixtecs were skilled in metal working, the use of precious stones, etc.; their pottery was remarkable and they were famed for the production of cochineal. Among their material remains are the tumuli known as *mogotes*.

Eaton (Harriet P.) Survivances païennes chez les Ojibways. (Ibid., 138-139.) Note on the ideas concerning Manabush prevalent among the Christian Ojibwa of the islands of Georgian bay (Ontario). This culture-hero of the Algonkins is practically identified with the Christ of the whites.

Evans (O. H.) Notes on the stone age in northern Chile, with special reference to Taltal. (Man, Lond., 1906, 19-24.) Treats of shell-heaps and contents (food refuse and implements of a race of hunters and fishers), "hammer-stones," harpoons and fish-spears, arrow and lance heads, pottery (no trace of incised ornamentation) and decoration, "rock shelter," rock-paintings (rough, in red

- ocher), grave and contents (pieces of pottery, human remains, bone harpoons, bead-necklace, etc.). The stone age culture is remarkably uniform. The prehistoric Chileans of the desert coast lived in a "backwater" of culture.
- Flower** (F. A.) The Pillager Indians. (Rec. of Past, Wash., 1906, v, 99-103, 5 fgs.) Brief account of the Pillager Indians of the islands in Burnside lake, Minnesota, the pagan remnants of an Algonquian tribe, whose fellows were removed to Leech lake by the Government. On Flower island "has been for generations the seat of the Pillager kings." The "temple" and ceremonies still carried out are described. Copper and flint spear and arrow heads are found on the islands - the pottery hardly all of local make.
- Frič** (E.) Note on the Mask-dances of the Camacoco. (Man, Lond., 1906, 116-119.) Describes the "wild" and "tame" *Digičibi* or spirit-dances of the Chamacoco (the only people from the Paraguay to the Cerro Paressi who have mask-dances), held "for the exaltation of the male sex," who alone see the spirits face to face (women are excluded), "whenever an important question is to be decided." They differ from the dances observed by Koch on the Uaupes, the latter being all "death dances."
- Notes on the grave-posts of the Kadiuéo. (Man, Lond., 1906, 71-72, 6 fgs.) Discusses briefly the so-called "grave-posts" of the Kadiuéo (now no longer to be found in the villages ("the owners have all died and the posts been turned into grave-posts in the adjacent cemeteries"). Certain miniature posts are thought by F. to be the "souls" of the grave-posts, just as the Kadiuéo represent "souls" of mortars, etc. These grave-posts are generally believed to be, as Boggiani held, "ownership marks."
- Gates** (H.) Green Lake and its mounds. (Rec. of Past, Wash., 1906, v, 271-281, 12 fgs.) Gives results of author's excavations of Green Lake mounds, Minnesota; describes remains (stone weapons, pottery fragments, human skull, etc.) found.
- Gifford** (J.) The Florida keys. (Nat. Geogr. Mag. Wash., 1906, xvii, 5-16, 15 fgs.) Contains a few notes on the natives ("Conches"). One of the illustrations represents Seminole Indians in their dug-outs.
- Gilder** (R. F.) A primitive human type in America. The finding of the "Nebraska Man." (Putnam's Mo., N. Y., 1907, 1, 407-409, 2 fgs.) Brief account by the discoverer of the circumstances of the finding of human remains of a primitive type in a burial mound in Nebraska, in October, 1906, and a subsequent intrusive burial of skeletons belonging to a higher race. The implements found in the lower level were of the crudest sort, those of the higher level showing considerable skill in handiwork. See *Barbour* (E. H.), *Osborn* (H. F.), *Ward* (H. B.)
- Hamilton** (J. C.) Stellar legends of American Indians. (Trans. R. Astron. Soc. Can. 1905, Toronto, 1906, 47-50.) Abstract of one chapter of forthcoming book on *The Pleiades*. Refers to legends of Blackfeet, Haida, Cree-Ojibwa, Wyandot, etc. According to H., "it was in South America that the cult of the Pleiades was most highly developed."
- Hamy** (E. T.) Note sur une statuette mexicaine en wernerite représentant la déesse Ixcuina. (J. Soc. d. Amér. de Paris, N. s., III, 1906, 1-5, 1 pl.) Describes a wernerite figure of the Aztec goddess Ixcuina (she of four faces) belonging to the Ribemont-Dessaigne collection. It represents a woman in childbirth.
- Herrmann** (R.) Mound builders of the Mississippi valley. (Rec. of Past, Wash., 1906, v, 236-239, 4 fgs.) Gives brief account of exhumation of skeleton of the Muskwaki chief Peosta (buried over 90 years) in digging for the foundation of the Dubuque monument, and of objects found. Pottery, pipes and other relics from the author's collection are illustrated. The author thinks that "Oriental influence among the Indians, along the Mississippi and Ohio valleys, is everywhere traceable." A "camel-head" pipe in his possession "strengthens this opinion."
- Hill** (C. F.) Roman Catholic Indian relics in the possession of the Wyoming Historical and Geological Society. (Proc. & Coll. Wyo. Hist. and Geol. Soc., Wilkes-Barré, Pa., 1905, ix, 171-174, 1 pl.) Describes leaden image of Virgin Mary (with two plaster molds) and brass cross, from the Wyoming valley and probably obtained by Indians through the French in the eighteenth

century. See review of volume in this issue of the *American Anthropologist*.

Hough (W.) Sacred springs in the Southwest U. S. (Rec. of Past, Wash., 1906, v, 163-169, 4 fgs.) Treats of the sacred springs (*e. g.*, Canelbah, Kenalabah, etc.) of the Pueblo Indians of Arizona and New Mexico, the offerings, ceremonies, fetishes, etc., connected therewith. One of the causes of friction between the Hopi and the Government was the profaning of these springs by the erection of schools, wash-houses, etc., near them. Springs play an important rôle in the origin myths of the Zuñi. Sacred springs are water-altars.

Humbert (J.) La plus ancienne ville du continent américain, Cumaná de Vénézuéla. Ses origines — son histoire — son état actuel. (J. Soc. d. Amér. de Paris, 1906, N. s., III, 45-51.) Brief account of the origin, history, and present condition of Cumaná in Venezuela, founded as the fortress of Nueva Cordoba in 1521.

Jannasch (Dr) Land und Leute von Rio Grande do Sul. (Mitt. d. Ver. f. Erdk. zu Leipzig, 1905 [1906], xxiv-xxx.) Contains notes on cultivated plants, domestic animals, population, etc. Cattle, sheep, horses, and swine do not thrive as well as in Argentina. The Teuto-Brazilians number some 250,000, the Luso-Brazilians forming the mass of the inhabitants; there are also some 100,000 Italians and 20-25,000 Poles. The descendants of the Portuguese have intermingled with Indians and negroes. The *caboclos*, or Portuguese-Indian *métis*, famed for personal beauty and enjoying excellent reputation for fidelity, are numerous in the west and northwest sections. The German colonists here seek to preserve their *Deutschtum*.

Krone (R.) Die Guarany-Indianer des Aldeamento do Rio Itariri im Staate von São Paulo in Brasilien. (Mitt. d. Anthr. Ges. in Wien, 1906, xxxvi, 130-143, 6 pl., 1 fg.) Gives details of anthropometric measurements (compared with Ehrenreich's) of 6 male and 3 female Guarani Indians of the Rio Itariri in the state of S. Paulo, Brazil, observed by K. in 1903,—also of 2 male and 2 female *métis* (the total number of real Indians in the settlements is now only 79, and but 10 speak the Guarani variety of the *lingua geral*, all others Brazilian Portuguese). In another generation not a pure Guarani will be left here. The

long arms of the Guarani are probably due to canoe life.

Lehmann (W.) Die mexikanische Grinsteinfigur des Musée Guimet in Paris. (Globus, Brnschw., 1906, xc, 60-61, 5 fgs.) Brief account of a green-stone figure of Tezcatlipoca now in the Musée Guimet in Paris.

— Sur un document céramique péruvien relatif à la lèpre précolombienne. (J. Soc. d. Amér. de Paris, 1906, N. s., III, 136-138, 1 pl.) Treats of the delineation of a human face on a Peruvian terra-cotta vase from Mocha, in the province of Trujillo, as proving the existence in pre-Columbian times of leprosy (*lepra tuberosa*).

Lejeal (L.) Le Congrès de Stuttgart. Ethnographie moderne et questions précolombiennes. (Ibid., 123-134.) Critical résumés of the papers read at the Stuttgart Congress of Americanists.

— Premières relations officielles du Mexique espagnol avec le Japon. (Ibid., 146-149.) Résumés the facts in M. Lera's *Primeras Relaciones oficiales entre el Japón y España tocantes à Mexico* (Tokio, 1905).

— Les Memoriales de Fray Toribio "Motolinia." (Intern. Amer.-Kongr. Stuttgart 1904, 1906, xiv, 193-221.) Compares Motolinia's *Historia de los Indios* (written 1536-1541) with his *Memoriales* published from the MS. by Pimentel in 1903. The latter is probably a first revision of the former.

León (N.) Der Haupttempel Tépari Yácata der vorhispanischen Tarasken während der Epoche der Eroberung. (Ibid., 309-319, 11 fgs., 4 pl.) Treats of the legendary history of the Tarascans and their coming to Patzcuaro, their sacred city, the subsequent erection of their temple, and the establishment after the conquest of Christian churches and other buildings on the same site. The chief authority used is Antonio de Mendoza's *Relación de los indios de Mechuacan*.

Mason (O. T.) Lefthandedness. (Science, N. Y., 1906, N. s., xxiv, 560.) Asks for evidence of lefthandedness among primitive peoples. Few savage implements are reliable as proof. The throwing-stick and woman's skin-dresser of the Eskimo are one-handed and thus reliable. U. S. National Museum possesses but two left-handed throwing-sticks (both from same locality) and no left-handed woman's implement.

Morice (A. G.) The great Déné race. (Anthropos, Salzburg, 1906, I, 229-277, 483-508, 14 pl.) First two sections (the whole is to appear later in book form) of an encyclopedic account of the Indians whom Powell classed as the Athapaskan stock, to which designation Father M. strenuously objects. The general topics are: Name of the Dénés and their habitat in the north (improper names of the stock, real name, habitat as represented by various maps, Powell's map, discoverers and authors on the question, real boundaries, geographical features, climate), distribution and population of the northern Dénés (Loucheux and their name, habitat, etc.); subarctic Dénés; Athabaskans or eastern Dénés; intermediate Dénés including Nahané; western Dénés including carriers; southern Dénés (names, Apaches, Navahos, Pacific Dénés including Hupa, migrations, etc.) At pages 506-508 is given a list of Déné tribes, from which it appears that the members of this stock now number 53,687 souls, of which 19,390 belong to the northern and 34,297 to the southern division. The most populous tribe are the Navahos, the least populous the Dénés of Grande Ronde reservation, Oregon, who total but 134. This valuable monograph, with the excellent illustrations, adds much to our knowledge of this important Indian stock.

— The Canadian Dénés. (Ann. Arch. Rep. 1905, Toronto, 1906, 187-219.) This longest of the contributions to the conspectus of Canadian ethnology compiled for the Quebec meeting of Americanists is a good résumé of facts concerning these important tribes, their distribution and population, physical characters, clothing and ornament (tattooing of late origin with many tribes), mental faculties (great divergences tell of deep influence of environment), morality, receptiveness (propensity for borrowing from foreigners great), death and burial (influence of Carriers noted), social organization (eastern Dénés nomads, western semi-sedentary, — Father M. considers mother-right of secondary nature and not primal), totems (gentile, honorific, and personal), spirits, shamanism ("conjuring," of seven kinds, chief features), potlatch, dances (rude and unartistic), gambling, work and activities, food, position of woman, etc. This monograph should be read in connection with Father

M's. preceding monograph on the Dénés now appearing in *Anthropos*.

— John McLean and Fr. Morice's "History of the Northern Interior of British Columbia." (Ibid., 65-68.) Replies to Mr D. Boyle's defense of McLean's religious attitude. (See *American Anthropologist*, 1906, N. S., VIII, 727.) Cites evidence from McLean's work.

Nordenskiöld (E.) Der Doppeladler als Ornament auf Aymarageweben. (Globus, Brnshwg., 1906, LXXXIX, 341-347, 7 fgs.) Treats of the double-eagle as ornamental motive in Aymara textiles, etc. (shawls, ponchos, caps, belts, ribbons, saddle-bags, coca-purses). The author believes that the double-eagle as an ornamental motive is of comparatively recent origin with the Aymara, has in fact been borrowed by them from the whites with whom they have been in contact for 350 years. Gold coins with double eagles (used in Bolivia and Peru at the end of the eighteenth century) may have been the basis of this ornament now so common in Aymara-land.

— Einige Beiträge zur Kenntnis der Südamerikanischen Tongefässe und ihrer Herstellung. (Kgl. svenska Vetkspsak. Hdlgr., Upsala, 1906, XLI, repr., pp. 1-22, 20 fgs.) Treats of South American (Bolivia-Peru frontier, central Andean region toward Madre de Dios and Gran Chaco explored by author 1901-2, 1904-5) clay vessels, — localities where obtained, trade in such articles, sex-division of labor (among Quechua men are also potters), preparation of clay, forms of vessels and their making, smoothing, ornamentation, firing, use of various forms of clay vessels, spouts (due to European influence), ears (not present in most primitive sorts), "killing" clay vessels at funerals, etc. The interesting facts here recorded relate, on the one hand, to such primitive peoples as the Atsuaahuaca and Yamaica, etc., and on the other, to the Quechua and Aymara. The only Indians of this region without pottery visited by N. are the Tambopata-Guarayo, who, however, do use sections of bamboo to roast their food in; that they do not know how to make pottery seems improbable.

Osborn (H. F.) Discovery of a supposed primitive race of men in Nebraska. (Century, N. Y., 1907, LXXIII, 371-375, fgs.) Compares the lower level "Nebraska man's" skull with the Neandertal and other primitive European

- types and discusses briefly three "links in the chain of human ancestry" (the *Pithecanthropus*, not quite in the line of ancestry, the Neandertal man, early neolithic man of Engis, Egisheim, etc.). Prof. O. thinks the "Nebraska man" is of a more recent type by far than the Neandertal man, even more recent perhaps than the early neolithic man of Europe. This discovery increases the probability of the early advent of man in America (the paleolithic hunter, *e. g.*).
- Polo** (J. T.) *Un Quechuista*. (Rev. Hist., Lima, 1906, 1, 24-38.) Gives account of the life, labors and writings of Francisco de Avila (1573-1647), a famous "extirpator of idolatry among the Indians." His *Tratado y relación de los errores*, etc. (1608) was translated and published by Markham in 1872.
- Preuss** (K. T.) Weiteres über die religiösen Gebräuche der Corindianer, insbesondere über die Phallophoren des Osterfestes. (Globus, Brnschw., 1906, XC, 165-169, 4 fgs.) Describes the "Moros," "Danzantes," "Maromeros," religious music, dances, etc., of the Cora Indians, as observed by him in the town of Jesus Maria in the early part of 1906; particularly the phallophors of the Easter festival. The Cora ceremonies represent ancient Mexican religious ideas and the Sierra tribes are now important sources for the elucidation of the religion and mythology of Old Mexico. Dr P. collected 67 *mitote* songs, many songs relating to the wine and puberty festivals, and numerous myths. The added Christian elements are also of interest.
- Puccioni** (N.) Gli Indiani di Buffalo Bill. (A. p. l'Antrop., Firenze, 1906, XXXVI, 85-88, 1 pl.) Gives anthropometric data (stature, head-measurements, etc.) and description of four members (Sioux) of Buffalo Bill's Indian troupe, obtained while they were in Florence, Italy. The average stature is 1811 mm., the cephalic index 83.3.
- Rivet** (—) Le christianisme et les Indiens de la République de l'Equateur. (L'Anthropologie, Paris, 1906, XVII, 81-101, 2 pl., 9 fgs.) Treats of the "fusion" of paganism and Catholicism in Ecuador, — religion is the only field in which Indians and Spaniards have been able to come into friendly contact with each other. The dance of the *Fête-Dieu* at Latacunga (now figured on a picture post-card), the *danzantes* of Azury, etc.; the "day of the dead" in Carchi and at Pasa, Azuay, etc. The "Holy Friday" procession at Tulcan, with its *turbantes* and *alma santa*, its *penitentes*, etc. Relics of ancient Peruvian practices abound. Interesting are the "funeral cakes and other sacrificial or semi-sacrificial objects. Chimborazo and Tunguragua are male and female deities respectively, and other mountains have also their personalities. During eclipses of the moon the natives make "un tapage infernal." In Cañar the rainbow is feared as the producer of a serious disease, *cuychijapischa* ("taken by the rainbow"). A certain night-demon is called *urcuyuya*, "master of the mountains." In the cavern of Curitaku lives Mamahuaca to whom the sacrifice of the first born is said still to be made.
- Robinson** (C. H.) Did primitive man of Iowa have manufacturing plants? (Annals of Iowa, Des Moines, 1906, 3d s., VII, 538-542, 2 fgs.) From examination of stone axes and tomahawks, flint arrow and spear heads, etc., R. argues that these were not the product of individuals laboring for themselves alone, it being quite probable that there existed "primitive workshops or weapon manufacturing in Iowa," which careful research may yet discover.
- Roux** (Ame J.) Excursion aux pyramides de San Juan Teotihuacan. (J. Soc. d. Amér. de Paris, 1906, N. S., III, 53-64, 1 pl.) Describes visit to pyramids of Teotihuacan and results of the governmental explorations, etc., under Señor Batres.
- von Schenck** (Natalie). The pyramids of Zamná and Kabul. Legend of Uxmal, Yucatan. (Rec. of Past, Wash., 1906, v, 13-15, 2 fgs.) Brief legend of the coming of the magic healer, "Den of Heaven," who taught the Mayas to erect pyramids and large stone buildings, etc., for the worship of Zamná. Kabul is marked with the hand of the Healer.
- Schmidt** (W.) Fray Bernardino de Sahagun, O. Fr. M. "Un breve compendio de los ritos ydolaticos que los yndios desta nueva España usaran en el tiempo de su infidelidad." (Anthropos, Salzburg, 1906, 1, 302-317.) Publishes, from the MS. in the secret archives of the Vatican, the Spanish text of the "sumario" of the first book of the "Breve compendio," which differs in some details from the first book as pub-

lished in Bustamente's edition, and has, moreover, some additions, which are noted.

Seler (E.) Das Grünsteinidol des Stuttgarter Museums. (Intern. Amer.-Kongr. Stuttgart 1904, 1906, xiv, 241-261, 25 fgs., 5 pl.) Describes in detail a green-stone idol, — skull headed skeletal figure — probably a representation of the planet Venus in its form as evening star and leader of the sun, "a form of the dog-headed god Xolotl, who leads the sun down into the earth and up out of the earth into the sky."

— Die Altertümer von Castillo de Teayo. (Ibid., 263-304, 69 fgs., 18 pl.) Describes in detail the pyramid, "temple," stone pillars and figures of deities, etc., of Teayo, the site of an old Mexican "colony" or border-garrison in the Totonac-Huastec country. The deity of the temple was the goddess of maize, agriculture, etc. The figures on the stone-pillars are like those in the Aztec MS. Among the stone-figures are those of the maize-goddess, water-goddess, the earth god (Xipe Totec), the rain-god (Tlaloc), the god of music, dance, and play (Macuil Xochitl), etc. The finds at Teayo indicate that there were practised in that place the same rites and ceremonies as at the Aztec capital.

Serpent Mound (The), Adams county, Ohio. (Rec. of Past, Wash., 1906, v, 119-128, 8 fgs.) General description and history, based on the recent book of E. O. Randall, *The Serpent Mound, Adams County, Ohio. Mystery of the Mound, and History of the Serpent*. (Columbus, 1905, 125 pp.)

Stolyhwo (C.) Czaszki peruwiańskie. Crânes péruviens. (Bull. Int. Acad. d. Sci. de Cracovie, 1906, 109-138.) Gives, in catalogue-fashion, details of descriptions and measurements (deformation, anomalies, etc.; diameters, circumferences, etc.; indices) of 92 Peruvian skulls (83 adult, 9 children, — 2 hydrocephalic), of which 75 are in the Broca Museum at Paris, 11 in the Zootomic Laboratory of the University of Warsaw, and 6 in the Museum of the Anatomic Institute, Warsaw. Only 6.02 percent of these Peruvian skulls are not deformed, — in adults the forehead is more flattened than the occiput, in children vice-versa. In the 83 adult skulls no case of metopism occurred. In adults the lambdoid suture tends to be the most complicated, in children the sagittal. The *os Incae* occurred in 21.99 percent of

all skulls, *fovea occipitalis* in 25.61 percent of adults; trepanation was observed in 3.30 percent of 91 skulls. The cephalic index ranged in adults from 69 to 107, the most frequent being 92 and 93; 85.55 percent were brachycephalic, 6.02 percent dolichocephalic in adults, — of the infant skulls 57.15 percent were brachycephalic, 14.29 percent dolichocephalic. (The two hydrocephalic skulls had indices of 96 and 112.) Hypsicephaly, chamaecephaly, leptofrontality, leptoprosopy, hypsiconchy, leptorrhiny, leptostaphyly, and mesognathism are the prevailing types.

Strebel (H.) Ornamente auf Tongefässen aus Alt-Mexico. (Intern. Amer.-Kongr. Stuttgart 1904, 1906, xiv, 305-307.) Brief account of ornamented pottery collection from various parts of Vera Cruz, particularly the provinces of Totonacapan and Cuertlactlan. The chief culture-groups represented are the "Cerro Montoso" (Totonac) and the "Ranchito de las Animas" (Cuertlaxtec). There is besides a certain unity, with differences due to genius, skill, purpose, etc.

Teschauer (C.) Mythen und alte Volkssagen aus Brasilien. II. (Anthropos, Salzburg, 1906, 185-193.) Gives German text of 8 animal-tales, — literal translations from Barboza's *Poranduba* and Magalhães' *O Selvagem*. These relate to the *maguary*, the colibri, the *tamusupará* (*Monassa nigrifrons*), the *japins* (*Cassicus hemorrhous*), the *yurupichuna* (a species of monkey), the *jabuti* (tortoise; these stories are of the tortoise and deer, tortoise and jaguar, tortoise and man, tortoise and giant), etc.

Thalbitzer (W.) Eskimo dialects and wanderings. (Intern. Amer.-Kongr. Stuttgart 1904, 1906, 107-118.) The data here presented have appeared in the author's monograph, *A Phonetic Study of the Eskimo Language* (Copenhagen, 1904).

Thomas (N. W.) Note on a MS. in the British Museum. (Man, Lond., 1906, 26.) Notes on a MS. ca. 100-120 years old relating to the Ilongotes of Luzon, referred to and used by Brinton in his *South American Languages* (1892), — he seems to have overlooked several things. T. intends later to publish a vocabulary from Port Mulgrave, Alaska.

Toldt (C.) Guaranyshädel. (Mitt. d. Anthr. Ges. in Wien, 1906, xxxvi, 143-146, 3 fgs.) Describes with measurements a female Guarani skull from a grave on the Barra do Rio Ita riri, brought

to Vienna by Dr v. Wattstein in 1900, and now in the collection of the Imperial Academy of Sciences, which is markedly prognathic (upper jaw) and possesses other peculiarities (in meatus of nose, etc.). See *Krone* (R.).

Uhle (M.) Los "Kjoekkenmöddings" del Perú. (Rev. Hist., Lima, 1906, 1, 1-3.) Treats of Peruvian shell-heaps and kitchen-middens on the coast between Supe and Chala, their contents, age, origin, etc. They are found at Supe, Ancón, Río de Ica, Lomas, Quebrada de la Vaca, La Josefita, San Nicolás, Carquin, Chancay, San Lorenzo, Chaviña, Río de Chala, etc. The most recent data from ca. 900 A.D., some are contemporary with the Inca period, some even lie close to the end of that epoch; the oldest probably exceed in age the most ancient remains of real civilization in Peru. The pottery found in the shell-heaps of Ancón, etc., indicate relations with the ornamentation of the older period of Nazca and Ica, that of those of Supe is identical with the oldest of Ancón. Very many of the shell-heaps thus belong to the period 900-1400 A. D.

Upham (W.) The origin and antiquity of man. (Rec. of Past, Wash., 1906, v, 137-141.) According to U., the source of our now cosmopolitan species was in the great tropical regions of the Old World, where our nearest animal kin (fifth or tenth cousins) still live. Only during the late and closing stages of the ice age (ca. 15,000 years ago the Lansing man, already Indian, existed). Neolithic man came into western Europe 10,000 years ago, paleolithic man appeared in the Somme valley 100,000 years ago, and at least 200,000 years are required to account for the existence of mankind and the development of the four chief races.

Vignaud (H.) Sophus Ruge et ses vues sur Colomb. (J. Soc. d. Amér. de Paris, N. S., 111, 1906, 7-14.) Sketch of life and works of Sophus Ruge (1831-1903), with special reference to his views on the Columbian discovery of America.

Villiers du Terrage (M. de). Un mémoire politique du XVIII^e siècle relatif au Texas. (Ibid., 65-76.) Gives the text of a "proposal of peace and alliance with the Cannecis" sent home in 1753 by Kerlérec, governor of Louisiana. The "Cannecis" are the cruel and savage Indians known at this period to the Spaniards as *Apaches*, and to "the Osages, Arkansas, Missouri and Illinois,"

as *Catoka*. Their reputation was one of pillage and massacre. Reference may be made also to the author's recent book, *Les dernières années de la Louisiane française* (Paris, 1904).

Ward (H. B.) The peculiarities of the "Nebraska man." (Putnam's Mo., N. Y., 1907, 1, 410-413, 3 figs.) (Brief account of one of the skulls of primitive type belonging to the so-called "Nebraska," of the Florence loess, discovered in October, 1906. The skulls of the upper layer may be Indian, but those of the lower "show radical differences." There is "no forehead," and the superciliary ridges are "enormously developed," - in one case there is a large *os Inca*. The jaw and long bones also present some peculiarities. See: *Barbour* (E. H.), *Gilder* (R. F.), *Osborne* (H. F.).

Wintemberg (W. J.) Bone and horn harpoon heads of the Ontario Indians. (Ann. Arch. Rep. Ont. 1905, Toronto, 1906, 33-56, 51 figs., map, bibliog.) Treats of unilaterally barbed, bilaterally barbed, and toggle-head harpoons or fish-spears from various regions of the province of Ontario (in the more easterly counties none have been found, nor farther west than the town of Simcoe, nor in the Niagara peninsula). Nearly all the specimens are from Huron-Iroquois territory, and most have been made in post-European times. Some from Rice lake mounds are prehistoric.

Wood (W. D.) The Ku Klux Klan. (Quar. Texas State Hist. Ass., Austin, 1906, 1x, 262-268.) According to W., "the K. K. K., or the Invisible Empire, was the madcap fancy of school-boys in Pulaski, Tennessee," and "in older hands it proved the fulcrum on which the lever worked that freed the Confederate people, and tore from the hands of the fanatics the fruits they expected to gather from the reconstruction legislation." The K. K. K. "knew how to impress the Negro and to utilize to the fullest extent his superstitious belief." See also an article on the K. K. K. by Thomas Dixon in the *San Antonio Daily Express*, Sept. 4, 1905.

Wren (C.) Aboriginal pottery of the Wyoming Valley, Susquehanna river region, Pennsylvania. (Proc. & Coll. Wyo. Hist. & Geol. Soc., Wilkes-Barré, Pa., 1905, 1x, 137-170, 9 pl.) Treats of manufacture, materials, modeling, decoration, etc. See review of volume in this issue of the *American Anthropologist*.